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RELIGIOUS COMMUNICATIONS.

For the Panoplist.

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**SUFFERING FOR THE CAUSE OF CHRIST, DISTINGUISHED FROM
THE SUFFERINGS OCCASIONED BY SIN.**

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THIS revolted world has, in all ages, been full of pain and suffering. The sun, through successive ages, has not been more uniform in his rising and setting, than has been the testimony, which the providence of God has borne to the truth, that the natural and direct tendency of sin is to produce misery. But, among the inhabitants of this world, are witnessed various, and even opposite, kinds of suffering. Every reflecting mind readily discerns a great difference between the sufferings of a criminal, and those of an innocent person. The sufferings of the former are disgraceful; those of the latter, however severe, leave the moral character untarnished, and, in many cases, give a peculiar lustre to it. With this remark the following words of the apostle Peter fully accord. "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified." To this train of thought, so interesting and consoling to Christians, the apostle adds a seasonable and solemn caution to his brethren against involving themselves in heavy trials, which would be the genuine fruit of their own sins and follies. "But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy-body in other men's matters."

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To be able to distinguish correctly between suffering for the cause of Christ, and suffering for our own sins and follies, is an attainment in religious knowledge of high importance. If we fail of making this distinction, we shall be no less ignorant, than the heathen, of the nature of true Christian experience. Though we may have access to the word of God, and daily peruse its sacred pages, yet, overlooking this one point, we shall not know what is meant by glorying in the cross of Christ.

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To make the proposed distinction obvious, it may be suitable to state some cases, where persons are seen conflicting with heavy trials, and loaded with reproaches, which are the natural fruit of their own wickedness.

Vol. XV.

The person, who is known deliberately to falsify the truth, furnishes an affecting instance. By this act, he has sported with his own character, and fixed a stigma upon it, not easily removed. Viewing him in relation to the present world only, it is seen, that the disadvantages under which he labors, are innumerable. Not only is his society despised, by the virtuous part of the community, but his word has very little weight, even when he speaks the truth. He speaks without exciting confidence. To describe all the evils, in which, by his own folly, he has involved himself, would baffle the power of language.

The person, also, who is known to have taken the property of another, and secretly converted it to his own use, furnishes an instance of this kind of suffering. Such a person has made a sacrifice of that, which is of more importance to him, than all the riches of this world. He has sacrificed his character. Having transgressed the law of God, and the law of man, he has no claims to the confidence of his fellow-creatures. He is a great sufferer; but his sufferings are the genuine fruit of his own sin.

The case of one addicted to the disgraceful vice of intemperance is similar. He is a beast in the form of a man. In his sober and reflecting moments, if he has any, he has the mortification of seeing his debts increase, the means of his living wasted, his health impaired, and his reputation gone. But, the immediate cause of all his wretchedness, is his own criminal departure from the path of virtue.

By careful attention we may know, in all cases, whether our personal trials and sufferings are the natural fruit of our own wickedness. When this is the fact, some corrupt propensity, or sinful habit, lies at the bottom of our trials, and is the procuring cause of them, in view of which we have more reason to be ashamed, than to crave the pity of our fellow-creatures.

It is not to be denied, that real Christians frequently suffer great pain and anguish, on account of their own sins and follies. This was the case with David, and Peter, and many others, mentioned in sacred history. When the saints transgress any divine rule, they fall into reproach, like other men; and this reproach is not for the cause of Christ, but for their own sin and folly. They wound a most sacred cause; and, in wounding it, they greatly endanger the souls of all around them. It is a wound they can never heal, without condemning themselves, and retracing their steps. If, however, their frankness in retracing their steps, and their humble acknowledgment of their transgressions, expose them to the sneers and ridicule of the world, they then suffer for the cause of Christ.

It is obvious, that there is a marked difference between suffering for the honor of Christ's name, and those evils, of every kind, which are occasioned by living an immoral and dissolute life.

It may now be proper to state some cases, where persons are seen to suffer as Christians.

This may be affirmed of them,

1. When a public profession of their faith in Christ subjects them to some new and heavy trials.

That all, who have "passed from death unto life," should come out from the world, and publicly own their Divine Redeemer, is a duty,

which the word of God inculcates, in the most explicit language. The Savior mentions this as a test of genuine love to him. "Whosoever shall be ashamed of me, and of my words, in this adulterous generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels." Hence, it is evident, that those persons follow divine directions, who take up their cross, and walk openly with Christ, in his institutions and ordinances. But in this expression of obedience to Christ, and of love to his cause, they are not unfrequently exposed to painful and unexpected trials. They condemn, by what they have done, the ways of the wicked. This excites their jealousy and hatred. Did not the Savior himself, when he was on the earth fulfilling his ministry, excite to a great degree the hatred of an unbelieving world? The wicked opposed not only him, but all who adhered to him. As many as presumed publicly to own Christ, as the *Son of God*, were cast out of the synagogues. This was publicly reproaching them. They suffered this mark of indignity, not for their own folly, but as Christians.

In the days of the apostles, they, who openly appeared on the side of Christ, were exposed to imprisonments, scourgings, torturings, and even death. Painful as were these trials, there was great honor attached to them. It was suffering for Christ;—it was suffering for acting a rational part, and for distinguishing themselves from those, who rejected the only way of life and salvation.

In our day, and especially in this country, which is highly distinguished for religious freedom, opposition to Christ and his followers is expressed in ways less severe, though not less decided. How often has the carnal peace of families been broken up, in consequence of Christ's entering a house, by his Holy Spirit, and bringing into his kingdom one of the heads of it, while he has left the other under the power and dominion of sin? An event like this, as he himself predicted, always occasions more or less opposition and division. The unbelieving partner is often influenced to express feelings, with respect to the self-denying religion of the Gospel, which to the other are very trying and very unexpected. The heaven-born soul, in this situation, is called to experience sufferings, which are new; but as far as the spirit of Christ is imbibed, so far is enjoyed the honor of suffering for him. The deep wounds, received from the unbelieving partner, are wounds received for Christ's sake. This nearest of earthly ties, when the partners belong to two kingdoms, presents opportunities for much suffering of this kind; and also for the commission of sins which are heinous in the sight of God,

It is not in this relation alone that Christians are called to suffer, in consequence of their attachment to Christ. In many places, the Gospel and its institutions are so entirely undervalued, that the few who openly adhere to them, are not only the song of drunkards, but they are despised by the sober and more refined part of the people. "They spread forth their hands, and there is none to comfort them." "Their adversaries are the chief, and their enemies prosper." Thus situated, they are called daily to suffer for Christ. It is important to remark, in this place, and the remark is made as a caution against self-deception, that if a public profession of religion is made from any other mo-

tive, than that of real love to Christ and his cause, there can be no suffering for his sake, though many painful trials may be experienced. A person in this case suffers, not as a Christian, but as a hypocrite. Judas, for his visible connexion with Christ, doubtless had sufferings of this kind. We must be cordially and unreservedly devoted to the interests of Christ's kingdom, if we would have the honor of suffering, and eventually of reigning, with him.

2. Persons suffer as Christians, when they are reviled for embracing the distinguishing doctrines of Christ.

Many truths, clearly revealed in the Bible, and even truths which respect so important an article of our holy religion as the character of God, are disputed, and by not a few boldly reprobated. The proud and unsanctified hearts of men derive no pleasure from the plain instructions which Christ gave on this great subject. Neither do they see any form or comeliness in a crucified Savior. They are no better pleased with the representations, which Christ gave of their own characters, and of their dependence for salvation on the sovereign mercy of God. Indeed the whole system of Gospel truth, when once understood, is opposed by men of carnal minds. Of course, they who embrace the pure doctrines of the Gospel, and openly advocate them, as important truths, must expect to hear hard things from an unbelieving world, and perhaps from some, to whom they stand in a near relation. This has been the case in all ages; and it is a fact, which corresponds with the testimony of Christ himself, in the following passage. "Light is come into the world, and men loved darkness rather than light, because their deeds were evil."

In view of the depravity of the human heart, will Christians now think that any strange thing happens to them, when they are reproached, and their names are cast out as evil, for embracing the soul-humbling doctrines taught by Christ? Will they deem it an unaccountable occurrence, if they hear their irreligious neighbors, or relatives, or even partners in life, uttering hard speeches against God, against his sovereignty, and his eternal purposes in the election of those, who will finally be saved? Let them candidly consider the following declaration of their Lord: "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." To be reproached for cordially embracing those eternal and interesting truths, which exalt the Lord Jehovah, and abase the creature, is to be reproached for Christ. We are commanded "earnestly to contend for the faith, which was once delivered unto the saints." Doubtless, there are many zealous professors of religion, who think they have suffered for Christ, when they have been reproached for embracing and defending errors, and even gross absurdities. But this is not praise-worthy. Favored as we are, with the pure oracles of God, we are all bound to distinguish between the truths of the Gospel and the inventions of men.

3. We may suffer as Christians, when we are reviled for the sanctity of our lives, and for not conforming to the world in things which God has prohibited.

One of the divine commands, to those who would live a godly life, is, "Be not conformed to this world." The carnal conversation, the

sinful customs, and the corrupt practices of this world, defile the soul; and they are to be avoided, as we would avoid a contagious and mortal disease. If, however, in conscientiously avoiding them, we expose ourselves to the frowns and scoffs of an unbelieving world, we have the honor of suffering for Christ.

A church may suffer reproach for the Redeemer's sake, when they make laudable exertions to revive the discipline of his house, and to cleanse the sanctuary by noticing offences, and bearing public testimony against those of their own number, who walk not according to the spirit of the Gospel. Attempts of this kind excite opposition in those, who are strangers to the beauty of holiness. But all the hard things, which the unbelieving world say against professors of religion, for adhering to Gospel rules and Christian practice, are directed not against them, but against Christ, who gave these rules. Of course, if Christians are reviled for their strictness in watching over each other in the Lord, and for their zeal in keeping up a true spirit of discipline, they suffer for Christ. But suffering of this kind is honorable; yea Christians can have no greater honor, than to be reproached for the sake of Christ and his Gospel. This we learn from the testimony of Christ himself, in his sermon on the mount. "Blessed are they who are persecuted for righteousness sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely for my sake."

Great care should be exercised by the children of God, in distinguishing between suffering for their own sin and folly, and suffering for Christ. Many of the reproaches cast upon them, they fully deserve, because of their criminal conformity to the world.

With the two kinds of suffering, which have now been contrasted full in his view, an inspired apostle says, "What glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God."

B.

LETTER TO A PROFESSING CHRISTIAN.....NO. III.

My dear Brother,

NEVER, within my recollection, have the children of God had such encouraging prospects before them as at the present day, respecting the diffusion of the glorious rays of the Sun of Righteousness. Surely we have abundant reason to praise Him, who "bath his way in the whirlwind, and who directs the storm," for the peculiar manifestations of his grace throughout our country. Every day our ears are greeted with tidings of the most happy nature. Whole towns and villages appear alive to the concerns of their souls. Multitudes, who for years had sought their enjoyments in the indulgence of sensual appetites, have been led to see the emptiness of their dependancies, and induced by the glorious instructions of the blessed Spirit to renounce the world, "its pomp, its pleasures, and its nonsense all" for substantial enjoyments.

Under these reflections shall we not be more than ever solicitous, that our efforts may unite with others, in diffusing the knowledge of

our blessed Lord around us, while we behold yet many, who are ignorant of themselves, and, consequently, indifferent to those truths, which alone can yield true comfort to the heart of the child of grace, and compared with which he will count all things else as dross. We cannot too often reflect, that whatever support the Christian meets from the contemplation of the great and precious promises of the Gospel, are all given in answer to prayer. Nor should we forget, that his first attention to the mighty concerns of the soul, sprang from the fulfilment of the divine word in favor of the prayer of faith. Had it not been for an interest in the breasts of others toward us, moving them to implore the mercy of God upon us, that we might be translated into the kingdom of his dear Son, should we not yet have remained in total ignorance as to the value of our souls? Then let us remember, with affectionate sympathy, the awful situation of our fellow creatures, who are immersed in the pleasures of the world, and are "treasuring up unto themselves wrath against the day of wrath." We ought never to suffer a day to pass, without bearing them upon our hearts at the throne of grace, and, as often as opportunity will permit, we should endeavor, in love to their immortal souls, to bring their minds to the contemplation of eternal scenes.

Very much land remains to be possessed, and in order to the accomplishment of the divine purposes, in the final triumph of the Gospel over all the powers of darkness, the Lord is daily showing us, on every hand, that his wisdom and goodness will accelerate the joyful period of Immanuel's dominion from sea to sea, and from the river to the ends of the earth, through the instrumentality of his own dear people.

What an infinite condescension is this! How ought we to prize the privilege of co-operating with God in his operations upon the hearts of men! O let us cease not to praise and adore the riches of his grace, in all we see of his stately goings among us! Let us be willing personally to communicate whatever of talent or property we may possess, toward the furtherance of the truths of the blessed Gospel around us, assured, that whatever exertions we may use, in dependance on divine strength, will be amply recompensed to us by a review of their glorious results in that day, when we shall see as we are seen, and know even as we are known.

Yours affectionately,

I. T. C.

For the Panoplist.

WRONG ESTIMATES OF CHARACTER,

As all judgments are by comparison of several known things, it becomes necessary to adopt a correct standard of measurement, if we would have our judgment of any value, or make any approach to justice. No doubt multitudes of people live so far at random, as never to form any decided opinion of their own character; they neither hear the clamors of conscience, nor the threatenings of the divine law. But others have some real or pretended rule of calculation, by which they estimate the comparative value of their own actions, and pass sentence on those of others.

Since the apostasy, it is probable that no man is perfectly exempt from erroneous opinions concerning himself. Every source of information, except the volume of inspiration, assists him in multiplying and perpetuating wrong notions of human nature in general, especially of his own. If I were requested to name the most futile of all the means of self-deception, it might be a question of very difficult solution: but I would set down, as a very common one, the habit of comparing ourselves with our neighbors and associates. Self-love improves every man's character wonderfully in his own estimation. To assist him in imagining himself much better than he is, he first looks at the most profligate persons within his knowledge, and exults in the belief, that he is "not like other men." If the examples around him are of the worst kind, he may possess a very corrupt heart, may exhibit a shamefully profligate life, and still, finding, at least thinking he finds, depravity superior to his own, his ready conclusion is, that he is quite safe. According to this mode of measurement, the morals of a person, a family, or a neighborhood are reckoned pure, and exalted, when they exceed those of the place where the man has formed his opinions, and whose practice composed his standard. Hence, one who sustained a reputable character in one community, would, on removal to another, be deservedly ranked with the lowest of the populace.

The mischiefs resulting from comparing ourselves with our neighbors, are without number. One who estimates his character by such a measure, is never nearer the truth, at the close of his feeble comparison, than when he began. There may be here and there a man, whose leisure and inclinations dispose him to moral contemplation, and who, by peculiar circumstances, may be so far induced to attend to the subject, as to see the fallacy of human opinion in general. He may even have a delight in the study of ethics so great, and pursue it with so much ardor, as to enjoy the reputation of a sublime moralist, a man of superior virtue. But such examples are always rare. Were they numerous, and their influence an hundred fold greater than it ever has been, in any small city, or district, still, they would be sadly deficient in all the grand points which most concern man to know. They could teach him very few duties which he ought to do. If in one particular he fancies himself to exceed the measure chosen as a standard, he is then inflated with a notion of his excellence; his eyes are closed on his faults, he sees only the defects of others. The instantaneous conclusion then follows, that he is quite good enough.

Some highly cultivated understandings are as readily duped in moral speculations as the weakest minds. The conclusions of science, and the expanded intellect acquired by long familiarity with scientific pursuits, may unquestionably secure their disciples from many wrong notions and vulgar errors. But in the judgment concerning moral evil, its extent, danger, and remedy, the head is the slave of the heart. What the latter wishes to have true, must be believed and practised. And this is without any suspicion of a bias, arising from evil propensities in the heart itself. When a man is perpetually drinking from an overflowing fountain of pollution, which not only satisfies him for the present, but effectually destroys all relish for purer aliment, and pre-

vents him from seeking any; what hope can be entertained that such a vitiated appetite will ever correct itself? As well might the polar mountains of ice produce heat enough to dissolve themselves, or the sands of the desert nourish a vegetation fitted to protect them from the action of the sun. I can declare, in the most unqualified manner, that some of the basest persons who have fallen within my observation were thoroughly persuaded of their own goodness; they could clamor loud and long for "virtue, dignity, and self-respect," as if themselves were the constituted guardians of all right, and no other sanctuary were found for any exalted sentiment, but in their own bosoms.

X.

REVIEWS.

CXXVI. *The Memoirs of the late Miss Emma Humphries, of Frome, England, with a Series of Letters to Young Ladies, on the Influence of Religion, in the formation of their Moral and Intellectual Character: and to Parents, on the Religious Education and the Bereavement of their Children.* By T. East. Boston: S. T. Armstrong. 1819. pp. 236.

To the real philanthropist an affecting spectacle is presented by the manner in which the largest portion of the human family are employed. Immense numbers have no other apparent principle of action than the immediate gratification of sense. To them, enjoyment, and the ungoverned dominion of passion and appetite, are synonymous terms. On their scale, man is a mere animal; most brutes are greatly his superiors; his expected heaven, if he wish for one, would be the Mahomedan paradise. Others, of a sterner temperament, exult in the idea, that they are not slaves of the *lowest* appetites, but felicitate themselves greatly in their capacity of affording a bolder exhibition of genius. Their fellows tremble, and their foes are crushed, by their bloody achievements; whoever comes in contact, or within the circle of their influence, is compelled to become a slave, an instrument, or an enemy. We pretend not to delineate the forms, nor number the crimes, the natural offspring of human depravity. Let it suffice to remark, that the number of those who act, even apparently, from motives of strict integrity, is small. The genuine effusions of disinterested benevolence are still more rare.

It is often urged, as a meritorious claim, that such an one "does little harm; that his good deeds will cancel his faults; that if he have produced much suffering to his family, to his neighbors, or the state, nevertheless, he has procured some advantages;—and that, on settling the account of profit and loss between the world and himself, the balance will stand in his favor." This miserable plea, consisting at best in the negative merit of not having committed so many crimes as some others, is the prop which supports the expectation of thousands, that they shall obtain a seat in heaven.

However, amidst the numbers whose lives and labors possess an influence on the condition of society, it is peculiarly gratifying to observe here and there an individual, who is not content with reluctantly performing just so many of the common duties of life, as may denominate him a peaceable citizen;—duties which he cannot omit without incur-

ring the chastisement of human laws. A few honorable exceptions, to the general apathy on the subject of reforming this world of sin and misery, deserve a thankful acknowledgment. It gives us sincere delight to witness the efforts of a man, who strenuously endeavors to promote the happiness of the species, and who looks not only at the present generation, but whose calculations regard each successive series of events, and provide for the welfare of the remotest posterity.

But all cannot act a splendid part, in the task of meliorating the condition of a world. In the immense variety of means to be used, which, accompanied by the divine blessing, must level in the dust the altars of paganism, and extirpate the heresy of nations professing Christianity, all the instruments of illuminating the understanding, moving the affections, and improving the character, must be successfully employed. The talents and the occupations of the thousands hereafter to be engaged in such labors of love, must be no less diversified. The parent, while training his child to the love of God and his service, is as truly, though silently, advancing the final triumph of the Gospel, as the missionary now in the field of arduous and immediate conflict.

In the little book now lying before us, a small space only is occupied by the biographical article. MISS EMMA HUMPHRIES was born at Frome, England, July 3, 1802. In the early stages of childhood "she discovered signs of mental superiority; and as she advanced in life they became more conspicuous." Her prominent excellencies were of a high order; a delicate taste, an acute understanding, and a heart susceptible of the tenderest emotions." But these qualities, however valuable, are little suited to command the applause or imitation of those, who are too busy to attend to their highest interests. Her instruction, in part, depended on the writer of the memoirs. Placed in a school at Shepton Mallet, in 1813, for aught that appears in the narrative, she continued at that place till her death, Dec. 29, 1815. During the short period of thirteen years and a half, we are not to expect very abundant materials for biography when confined to simple narration. Our readers may be aware of this; and be willing to know that respecting Miss Humphries the memoir occupies only 23 pages. The author considered the sketch drawn up in remembrance of his friend, as "supplying him with a text for a series of addresses to young ladies and their parents."

The first in the series are addressed to young ladies, "*on the attention which should be paid to religious impressions when at school.*" We shall give such extracts as may enable our readers to judge of the performance, and of the subjects generally, which are here discussed. On the article of choosing companions at school, its difficulty, necessity, and danger, Mr. East canvasses some objections often urged against experimental religion.

"Many powerful temptations will assail you, which will require the greatest fortitude to resist. It will be insinuated that religion will make you *melancholy*; and this insinuation may probably receive some confirmation from the occasional feelings of your own mind. At times 'the powers of the world to come' awaken emotions of terror, and produce an awful apprehension respecting your final destiny, unattended by those consolatory promises of Mercy, which impart

'the joy which is unspeakable.' In this state of mental dejection, when fear is the predominant passion, and its corresponding image is impressed on the countenance, the assertion may appear to be founded on experience. But this is an illusion, and if you reflect on the *obvious design* of these sensations, it will instantaneously vanish. In the economy of divine grace, it is wisely ordained, that the *voice of terror SHALL PRECEDE the voice of peace.* You must feel the wound before you will apply to the healing virtue of the cross. You must be roused from your spiritual lethargy, to survey the extent of your moral danger, before you will be impelled to propose the question, in comparison with which every other sinks into insignificance, 'What must I do to be saved?'

"Come then, a still small whisper in your ear,
She has no hope, who never had a fear."

Under these peculiar emotions, in which all personal religion has its origin, but which no spirit can sustain; it may be suggested, that a more cautious and diligent attention to the exercises of secret and public devotion will afford relief. But you must guard against a mistake which may turn the means of deliverance into the strong holds of bondage. The mere forms of religion possess no inherent power to mitigate the sorrows of the heart. They are the only waters of Siloam, whose efficacy depends on the descent of the invisible Agent. They are as 'the voice of one crying in the wilderness, prepare ye the way of the Lord,' and not the 'Messenger of the covenant,' healing the sick within the walls of his sacred temple. They are the sign posts which point to the city of refuge, rather than the city itself." pp. 45—47.

"Another formidable objection is sometimes urged against religion, on account of its disqualifying persons of your rank from associating with the more respectable part of society. But this objection, like the other, will appear on examination, destitute of force. It is true that the Gospel, like the illustrious Redeemer when on earth, descends to the lowest orders, expanding their intellects, elevating their affections, adorning their characters, and diffusing its sacred odors over their obscure and lonely retreats. This, to an ingenuous mind, must be a source of peculiar delight rather than a reason why it should be contemned. Is it wise to refuse an admission into heaven, because many of the *poor* are on the road? Will you resolve to relinquish the prospect of future happiness without a sigh, because *they* are likely to attain to it? Must He 'who feedeth the young ravens when they cry,' and supplies the wants of the wild beasts of the forest, consign over to endless misery all the *sons of poverty and woe*, before you will condescend to ask for mercy? If in another and better world, you should become the associate of some who were *poor* and *despised* in this, do you suppose that you will feel yourself degraded by their presence?" pp. 48, 49.

"That many in the higher circles of life; are not only destitute of religion, but discover a peculiar degree of satirical aversion, when it is the subject of allusion or discussion, is a fact, which observation compels one to admit. In their estimation it deserves the same fate as its Author, and though they sometimes condescend to enter the place that is dedicated to his service, and bow when his hallowed name is mentioned; yet they give a decided preference to the exhibitions of the theatre, and would rather amuse themselves with the most insipid and contemptible sports than receive the consecrated emblems of his dying love. That religion should disqualify you from mixing in their company, reflects no discredit on its character; as a glorified spirit, if compelled to assume a human form, would subject himself to no censure, when re-entering the abodes of felicity, for avoiding the touch of an impure hand, whilst sojourning here." pp. 49, 50.

"To suppose it possible for you to acquire such fixed habits of piety as those which have been recommended, without exposing yourself to the occasional satire of those who treat religion in every form with contempt, would be romantic. The human heart, when unrestrained by divine grace, uniformly discovers its positive aversion 'to the things of the spirit.' This aversion is coeval with its capacity for discernment and feeling. It exudes its venom as early as circumstances will permit. If you expect to avoid its influence, by concealing

your religious attachments, and comply with *customs* which *conscience imperiously condemns*; you will sacrifice your peace without accomplishing your object. Be decided. Whilst the modesty which accompanies genuine religion, keeps you from making an ostentatious display, do not discover an unwillingness to be regarded as a disciple of the Redeemer. Is this a disgrace? No. It is the noblest badge of distinction which you can wear. It confers honor on hoary hairs; but on *you* it will sit with peculiar grace. The lines of beauty may be drawn on your countenance, and the fire of genius may sparkle in your eye; but these are fading ornaments; it is union with the Savior which stamps dignity on the character, and imparts to every excellence a lustre which will shine brighter and stronger till the perfect day." pp. 63, 64.

The second series of letters, is "*on the influence of religion in the formation of the moral and intellectual character.*" It is not to be pretended, that this subject, in all its relations, is entirely new; but its importance fully justifies every judicious attempt to enforce the consideration of it on all who entertain serious reflections concerning their eternal destiny. A correct representation of human nature, with a forcible application of the great remedy revealed in the Gospel, is always highly valuable. It is matter of joy to all friends of Christianity to observe talents like those of Mr. E. devoted to this species of purer literature, which has, within the last thirty years, reckoned several good writers.

"On the entire depravity of the heart, the whole system of redemption is founded; and the first practical design to be accomplished, is its renovation. These facts cannot be too deeply impressed on your mind, because until they are admitted, you will neither understand the truths of the Scripture, nor feel their efficacy. 'Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God,' is the language which Jesus Christ addressed to Nicodemus; and it is equally applicable to you. 'If any man be in Christ, he is a *new* creature: old things are passed away; behold, all things are become new,' is the declaration of the Apostle—'Thus saith Jehovah.' 'I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh; that they may walk in my statutes, and keep mine ordinances and do them.' These figurative expressions are intended to convince you of the necessity of a radical change in the moral exercise of all your mental faculties. The understanding, which is involved in 'darkness,' must be enlightened, that you may discern the evil of sin, and the adaptation of the various parts of revealed truth to your spiritual condition. The affections, which are earthly, must be refined, that they may be 'set on things above.' The will, which is prone to evil, must receive a new bias, that it may, 'seek first the kingdom of God and his righteousness.' The inferior passions must be brought into subjection to the authority of Christ.

"Till you possess this new spirit, the peculiar glories of the gospel will lie as concealed from your eye, as the beauties of the rainbow from him who is born blind. The cold and impenetrable heart of stone must be removed, and the warm and susceptible heart of flesh must be given, before you can partake of those enraptured feelings with which the renewed man contemplates the wonders of redemption, and anticipates that state of unsullied bliss to which he is aspiring. To assume a form of religion till this its power has been felt, would be as absurd and as useless as to paint a breathless corpse and array it in the attire of the living.

"But *by whom* is this internal change to be effected? By the force of reasoning, the ministers of the temple may shed some rays of light on your understanding; by the power of persuasion, they may induce within you some transient desires after the 'pleasant things of Zion;' but to reach the heart, to reduce the discordant passions of that moral chaos to a regular order, to breath into your soul the breath of life, and to create you anew in Christ Jesus; requires the exertion of a supernatural agency, 'I will give a new heart, saith the Lord.'"

"One of the first signs will be the choice of your society. To associate with those who spend their time in trifling amusements, or in paying and receiving fashionable visits, would afford you no real enjoyment. The subjects of conversation which usually engross the attention of persons of this description, would excite your disgust rather than awaken any strong mental interest. You would feel in their company, as a stranger feels in a strange land, restless and dissatisfied, because amongst a strange people. To you the house of prayer would present more attractions than the ball-room, and to hold fellowship with those whose fellowship is with the Father and with his Son Jesus Christ, you would cheerfully retire from the gayest circle that the genius of fashion ever formed.

"To remain neutral in the great cause which divides the affections and interests of men, and which as with a prophetic seal marks their final destiny, will appear on reflection highly criminal. From an aversion to meet the public eye, or a secret dread of becoming 'a cast-away,' you may for a season hesitate to make an open profession of your attachment to the Redeemer, but this hesitancy must not continue the permanent feeling of your mind. You must respect those obligations which rise out of your new state. What are they? To identify your name, your influence, your wealth, your example, with the cause of the Redeemer; esteeming it a greater honor than to stand in visible alliance with coronets or mitres, sceptres or crowns." pp. 82—84.

"No virtue sheds so much lustre on the character of a Christian as humility, yet perhaps no virtue is more misunderstood. The affected gravity which some occasionally assume, and the strong expressions which they use when speaking of their defects, must excite disgust and abhorrence in a mind imbued with the pure genius of the gospel. The character of this humility, on inspection, is easily detected. It is generally supported by a spirit which is impatient of the slightest contradiction; and if you could penetrate the secret recess of its existence, you would see it writhing with anguish, when that admiration and applause are withheld on which its vitality and energy depend." pp. 86, 87.

We know there are not a few, who assume a high tone of importance, on account of alleviating occasionally the temporal wants of their fellow-men. Even these, however, are generally more ready to applaud than to lead, in this kind of charity. But if you attempt to excite their compassion for the souls which must infallibly perish, unless fed with the bread of life, they turn away with ineffable disgust. To such, should they ever chance to see our pages, we recommend the following sentences.

"But your benevolence will not be restricted to the temporal miseries of others. 'Many who could not hear of a beggar perishing at their door without horror, can witness a friend dying in impenitence without concern.' To avoid having her mind agitated in her expiring moments, by any reference to the necessity of repentance towards God and faith in our Lord Jesus Christ, they will cautiously exclude the Minister of reconciliation from the dying chamber, deeming his presence an intrusion which the laws of humanity forbid. But *you* cannot. You regard your friend as a candidate for immortality, and believe that her future state will be decided according to her character. If in the days of health you see her absorbed in trifles, though you may lament your inability to expel the infatuating charms, by which she is held captive, yet you will not neglect to expose their vanity, and to direct her attention to nobler objects and pursuits. Should affliction seize her, and threaten to take her away in the midst of her days, you will not through a false delicacy, allow her to expire under a mental delusion, which will prove fatal to her eternal felicity. You will watch for her soul, as one who must give an account, that you may 'do it with joy and not with grief.'

"But your benevolence will require a wider range than the limited circle of mere private friendship. Looking round on the scene of desolation which the moral world presents, you will feel anxious to join the 'holy band' who are en-

deavoring to repair it. In former ages this department of Christian duty was generally occupied by the opposite sex. We were employed as the accredited agents of mercy, and the honor of dispelling the clouds of ignorance which hover over the human intellect, of implanting the incorruptible seed which liveth and abideth for ever, of saving the soul from death, was almost exclusively reserved for us. But the period is now come when the great Husbandman is calling you into his vineyard, and we are waiting to hail you as fellow-workers in the cultivation of the soil." pp. 92—94.

"I have often thought, that if an Angelic spirit could assume a human form, and mingle in some of the ordinary associations of life, with what surprise would he listen to the general subjects of conversation. Expecting on his descent, that those for whom the Prince of life expired on the cross, would be occupied in discussing some of the grand peculiarities of that system of Redemption on which their hope of final happiness is placed, he would feel no common degree of astonishment to perceive that the whole interview was spent in conversing on the various style of dress, or some other subject equally trifling. Necessity, not choice, must compel him to remain, but if in his presence the language of indecent wit, or improper allusion, should be employed to degrade the truths of the Scripture, he would immediately retire, shedding a tear on his departure, over such consummate wickedness, and secretly adoring that long-suffering Mercy which forbears immediate punishment." pp. 114, 115.

In the 6th and 7th letters the subject of reading novels and dramatic writings is treated with considerable ability, and in continuation are some excellent reflections on modern literature in general. If we mistake not, there is a perceptible resemblance between the thoughts of Mr. East, on these subjects, and those in one of the celebrated essays of Foster. The similarity referred to is in the pages where are contrasted the very different tone of feeling produced in the mind by reading most of the classic authors, and that arising from the study of the Scriptures. Without insinuating that Mr. E. has made any improper use of the writings of another, it occurs to us as not improbable, that the first glance at these sentiments may have been presented to him on reading the work of the writer just mentioned.

The letters in the third division are addressed to parents. On the relations subsisting between them and their children, and duties thence resulting, Mr. E. has discussed the following topics. 1. *Early religious instruction.* 2. *The obligation to give such instruction.* 3. *The encouragements which are afforded to give it.* 4. *On the loss of children.* The freedom already indulged in our quotations will necessarily exclude a farther use of the language of our author. To copy all those passages which are recommended by their merit, would be transcribing a considerable portion of the book.

From the perusal of these pages we rise with cordial satisfaction, and the hope that the moments spent in it have not been wholly lost; with the reflection also, that the man who originated and arranged these thoughts, has taken an ample survey of the wide spreading desolation around him; that he has mourned over the ravages of sin, and felt the pangs of contrition; that the broken heart has been healed, and the accents of divine compassion, "in strains as sweet as angels use," have 'whispered peace' to the troubled soul. In reading such an author, we are not imbibing a deadly draught in the shape of a medicine; but have been in the company of one, who has learned the evil of a fallen nature, and tasted something of the inexpressible bit-

terness of sin; of one, who seeing himself wretched, ruined, and lost, has turned his wandering eye to the garden of Gethsemane, and sought refuge at the foot of the cross;—of one who has found in the death, atonement, and intercession of the Divine Savior, a sovereign remedy for all suffering and all sorrow.

CXXVII. *Third Report of the American Education Society.*

(Concluded from p. 161.)

IN a quotation from the Report, which we made in our last number, it was declared to be perfectly easy for the people of this country to bear the expense of all the contemplated charitable measures. To place the truth of these declarations in a clear light, the Directors have gone into particular calculations. Though we admit the result of these calculations, we have objections to the details. But we first lay the whole process before our readers. The Report specifies the following sources of income; viz. occasional contributions, female charitable associations, minor auxiliary societies, district auxiliary societies, annual subscriptions of members, and life-membership. It then proceeds thus:

"If the foregoing sources of revenue should be deemed inadequate, or for any other reason unsatisfactory; the CHRISTIAN CHURCH is always to be regarded, as one *grand, organized, permanent charitable Society*. By its constitution, it is permanent; and by its character, each of its members is pledged to employ his influence and resources for the promotion of its interests. It is indeed but a late thing, that *retrenchments* and sacrifices for the kingdom of the Redeemer have come to be seriously regarded, as the duty of good men. But let those, who profess friendship to religion, only submit for *five years*, to one *fiftieth part* of the privations, to which some modern nations have been subjected by war; and to which any people will cheerfully submit for the preservation of civil liberty, and no second solicitation of their charities for this object would be necessary. But is it unreasonable to ask for sacrifices, from Christians, to preserve institutions, without which liberty, and life itself, are worthless?

"The members of churches in the United States, may be estimated at not less than one to twenty-two of our population, that is, four hundred thousand. Let these four hundred thousand members of churches be divided into eight classes of fifty thousand, and let them combine all the great objects of religious charity in one contribution.

"The first class then, consisting of wealthy Christians in our cities and chief towns, might give \$10 each, a year,	500,000
The second class, consisting of the most affluent in our interior towns, might give \$5 a year,	250,000
The third class, consisting of those less affluent, \$3 a year,	150,000
The fourth, consisting of respectable husbandmen, mechanics, &c. \$2 a year,	100,000
The fifth and sixth class \$1 a year,	100,000
The seventh class 50 cents,	25,000
The eighth class, consisting of the indigent, sick, and aged,—nothing,	
	<hr/> \$1,125,000

"Let this rate of contribution be continued only for five years, and it will produce the sum of \$5,625,000. The simple interest of this sum would be \$336,000; an amount probably three times greater, than all the contributions of the country hitherto, in behalf of all the great objects of the day united.

"8. Finally, as all these estimates are predicated on the supposition of a deep, and general, and constant interest in the Christian public; an interest which cannot be kept up without greater efforts on the part of active and influential Christians, and a more general prevalence of true religion, than we have hitherto witnessed; we add, as the last head of these estimates, *donations and legacies* of wealthy individuals, and extraordinary contributions from that portion of the community who love the prosperity of Zion. And we cannot but hope, that there is a multitude in this Christian land, who will be so deeply affected with the necessities of the church, that they will gladly do more than their part, and make up the deficiencies of others; and that many, whom the God of heaven and earth has blessed with temporal abundance, will, on their dying bed consecrate a portion of that abundance to the Redeemer's cause.*" pp. 23-25.

All the objections to the details of the above calculation, arise from what we conceive to be an unhappy classification. "Wealthy Christians in our cities and chief towns" are represented as forming one eighth part of the members of churches in the United States; but they do not form an eightieth part. It will be said, that the meaning was simply to include the richest eighth part of our Christian population. Be it so; yet that meaning is not obvious, and seems not consistent with the language used to describe the second class. We might add, that all the members of churches, rich and poor, in our cities and chief towns, do not amount to 50,000; that is, unless the phrase *chief town* be carried much below its legitimate meaning; especially as opposed to *interior town*, in the description of the next class. Supposing the intention of the writer to be to include in the first class the wealthiest eighth part of the church-members, we object to it on two grounds. First, the class is too extensive, as it includes individuals worth more than a million each, while other individuals, in the lower parts of the same class, cannot be worth more than from 3,000 to 5,000 dollars each. In other words, a considerable number of individuals in this class are worth more singly, than 200 other individuals at the lowest part of the same class. But, secondly, our principal objection is to the implication, that 'a wealthy Christian, in a city or chief town,' may be discharged from obligation to give more than \$10 a year for this object. Such an implication is confirmed by the description of the second class, as "consisting of the most affluent in our interior towns," and who have \$5 a year assigned them. The fact is, that there are individuals among the "most affluent in our interior towns," who might easily give \$5,000 a year to religious charities, and who ought not to think themselves discharged without giving at least 1,000 a year.

* "There are many men in this favored land, to whom it would be a small thing to bequeath thirty, forty, or fifty thousand dollars to the Education Society. It may be useful to consider how much might be accomplished for the advancement of Christ's kingdom by a legacy of \$50,000. The income would be \$3,000. This sum might be sufficient to afford constant aid to about 20 indigent youth, devoted to the Christian ministry. And these 20 youths might finish their whole education in about 10 years. Accordingly, such a fund would educate 200 ministers in a century, and 2000 ministers in a thousand years; almost as many as the whole number of competent ministers now in America. In those better days of the church, which we are taught to expect, each of these ministers would in all probability be the happy instrument of converting and saving several hundreds of immortal souls. The amount of good, which would be effected by this whole number of ministers in a thousand years, would probably be the salvation of several millions. Who can estimate this astonishing result of the legacy, when the salvation of one soul is of more consequence than the *temporal* interests of the whole world, from the creation to the present day! Contemplation on such a subject as this is worthy of those, whom God has blessed with opulence."

When we object to the word *affluent*, as connected with \$5 a year, it is not a mere verbal criticism, which we have in view. We have serious fears that many rich men will be induced to make a niggardly estimate of what they ought to do in charity, when they hear intelligent persons talk about \$10 and \$5 a year for the wealthy and the affluent.

We cannot express our own views on this subject better, than by making a new classification. Taking it for granted, that there are 400,000 persons in the United States, who belong to churches, and who actually celebrate the dying love of the Savior at his table; and adopting this estimate as in a high degree probable; we proceed as follows.

In the first place, we strike off 100,000 on account of their poverty. Of these a small number are paupers; and though we are persuaded, that the greater part might easily do something in charity, and that they ought to do something, we set them aside, that there may be no objection to our calculation, in consequence of alleged poverty. Among the remaining 300,000 are many married women, and minors, who have not the control of money. It will be proper, therefore, to speak of heads of families, (who give nearly or quite all that is given by their respective families,) as though they were individuals merely. We may therefore suppose, that of the 300,000 professors of religion, who are to take part in religious charities, half the number are either heads of families, or single persons having the management of property. We divide the number, thus reduced to 150,000, into 12 classes.

1. 100 of the most wealthy professors of religion in the United States, who ought not to think of giving less than one thousand dollars a year each, to purposes of religious charity, \$100,000
[Some persons of this class are known to give several thousand dollars a year; and doubtless many of their charities are concealed. A considerable number are able to give at least \$20,000 a year, and yet have their property rapidly increasing.]
2. 200 wealthy Christians, next in the descending series, each paying annually, \$500-100,000
3. 300 Do. Do. Do. 250-75,000
4. 400 Do. Do. Do. 150-60,000
5. 1,000 persons in flourishing circumstances who would not be called wealthy in our cities, but in many parts of the country would be thought very wealthy, 100-100,000
[We have known persons, who would fall into this class, give from 1000, to 2,000 dollars a year in charity, principally religious; and, when prospered in business, they might sometimes go as high as \$3,000 a year.]
6. 5,000 persons, who would be called rich in the country, and in thriving circumstances in our cities, 50-250,000

7.	5,000	persons who have a competent income for every necessary purpose, if managed with industry and economy,	20-100,000
[We have known persons, who would fall into this class, give from \$100 to \$200 annually, principally to religious charities; besides such a portion of their time, as would be worth at least from \$500 to \$1,000 dollars a year. If it be asked, how we estimate the value of time thus employed, we answer, in either of the following ways: First, such allowance for hours and days spent in these charities, as, if continued for all the days in the year except the Sabbath, would afford only a decent maintenance for a family; or, secondly, such an allowance for time as is actually made to clerks in banks, and in various other public offices.]			
8.	5,000	persons in circumstances, which leave less money at their disposal,	10-50,000
9.	25,000	persons in comfortable circumstances, by the aid of constant labor and economy,	5-125,000
10.	25,000	Do. Do. Do.	3-75,000
11.	50,000	Do. Do. Do.	2-100,000
12.	33,000	in straitened circumstances; but yet able to do something for the cause of Christ,	1-33,000
<hr/> 150,000			<hr/>
Total annual revenue,			\$1,168,000

This revenue might be paid with the most perfect ease; and it would be sufficient, at least the first year, for all the religious charities now in operation. If all American Christians could be brought to act up to this standard, in the first instance, they would permit the standard to be raised as their duty should require. But it is perfectly visionary to hope, that all professed Christians should thus act. A vast proportion of them will die, before they know any thing respecting the charities of the day. Another vast proportion will shut their ears against argument, and steel their hearts against conviction. They will go down to the grave, it is to be feared, hugging their money, and exclaiming with the English miser, (if they speak the language of their conduct,) "Oh, my property; what will become of my property." Another considerable proportion will give something; but yet on so contracted a scale, that it would make a truly liberal man grieve to see the narrowness of their thoughts and feelings. Another class still will evince Christian liberality, and will give what would be their full proportion, if all professed friends of Christ did their duty. But as all will not do their duty, it is incumbent on the man, who feels the value of spiritual things, to do a great deal more than would fall to his allotment, in an equal division of labors. Accordingly some persons actually give a hundred times as much to charitable objects, as others give who possess equal property, and who yet do not entirely re-

fuse to do any thing in the way of charity. If all professed Christians in this country were to imitate some examples, which might be selected, it would become our immediate duty to urge them to withhold a part of their offerings. More money would be collected, than could be wisely and judiciously applied; especially in the early stages of so exuberant a display of liberality. It is the business of a truly devoted servant of the Lord Jesus to examine the claims upon his money, to hear the voice of his Savior, and cheerfully to obey it. If others are remiss in discharging their obligations, the more reason is there, that he should be faithful and punctual in fulfilling his own. If others are deficient, his sacrifices should exceed what would otherwise be their proper measure. If others sow sparingly, or not at all, he should sow bountifully; always remembering that he will then reap bountifully.

Considering the want of information, the slowness of heart to perceive and obey the truth, and the pressing wants of mankind, we think that every Christian, who is awake and alive to his duty, should do twice, thrice, or five times, as much as would fall to his share, according to the schedule which we have given. In this way only can the Christian community discharge its obligations; in this way only can the dark places of the earth be enlightened, the vicious reclaimed, and the many millions of superstitious and debased idolaters be converted to God.

Does any one say, this is a hard requisition? Does any one feel, that he cannot make so great a sacrifice? A little offering he might make to silence importunity, or to appease his own conscience; but to think of laboring for the benefit of the ignorant, the vicious, and the degraded, as a serious part of the business of life is too much. Let such a man pause and consider well what he determines to do, or not to do. If he looks upon those, who already comply with all the demands here made upon himself, he will not, he dare not, say that they are the less happy on that account. Even the infidel or the sceptic, if he will exercise any candor, will admit, that the man, who really believes he is promoting the eternal happiness of his fellow-creatures, and that his sincere and disinterested services will be graciously acknowledged and gloriously rewarded by his Savior and his God, cannot be made unhappy by any sacrifices in such a cause. Infidelity cannot refuse to allow, that the doctrine of immortality is grand and awful to him, who really believes it. The salvation of the soul is an object, which cannot be lightly regarded.

We are not writing, however, for infidels, but for Christians; for those, who profess themselves to be strangers and pilgrims on earth; to be anxious for treasure in heaven; to love all men; and to pray for the universal establishment of Christ's kingdom upon earth. Is it unreasonable to ask of persons professing all this, that they should prove themselves in earnest; that the world should see them to be in earnest; that God should be witness to their sincerity.

It will probably be thought by some, that objects of religious charity must be pretty well provided for, as we have described some examples of great liberality. This conclusion would be too sanguine. The fact is, that little is done for these objects compared with what ought to be done, and what might easily be done, if all professed

Christians were hearty and unanimous in the work. But there is no good reason to believe that so many, as one professor of religion in a hundred, are firmly set upon charitable exertions, in a manner corresponding with a just and proper standard, and with some noble examples which are exhibited.

Before closing this article, we have a few words to say on several miscellaneous topics.

Great caution need be used not to publish too gloomy and sombre accounts of the present state and future prospects of our new settlements. The progress of melioration is very materially hindered by such accounts. For ourselves, we believe that God has many good things in store for our country; that he has already given earnestness of his love to our people, which ought to make a grateful impression on their hearts, and to prompt them forward in every work of beneficence; and that they ought to be much more animated by encouragements from what is actually taking place, than terrified by what might take place in the worst state of things. Look, for instance, at the progress of religion in Vermont. A few years since, profaneness and dissoluteness of manners were frightfully prevalent in all the principal towns. More recently a great and salutary change has taken place, and we believe that the cause of religion and good morals is supported with ability and effect in every one of these towns; and that infidelity and immorality have few open advocates, but skulk away in disgrace.

We have the assurance, from credible authority, that good morals have been advanced more in the state of Ohio, during the last five years, than would have been thought probable in fifty years. The people are becoming more desirous of having a settled ministry, regular schools, and well endowed colleges. The universal testimony, is, that not one half as much ardent spirits is consumed now as six or eight years ago. In the south-western states generally, the gross vices are becoming more and more disreputable. There is an evident change for the better in every part, from which authentic information has been obtained. The legislature of Tennessee, for the year 1817, deserve the thanks of all good men, for their well directed attempts to repress immorality; particularly gaming and duelling. Gaming received a more effectual blow by a single energetic law of that legislature, than we remember to have seen paralleled in the history of civil government. The energy and salutary effect of this law have certainly never been paralleled in New-England, in relation to the same subject. Duelling is unquestionably sinking under the weight of public odium, and legislative enactments, notwithstanding the atrocious instances which now and then occur. Indeed these atrocious instances stimulate the people and the governments to more efficient measures of prevention. The legislature of Georgia have almost entirely suppressed personal assaults, by a single rigorous law, which shewed that the community was in earnest. The same legislature made a very successful attack upon gaming. If the victory is followed by a vigorous pursuit, that enemy of society will be trodden down as the mire of the streets. We close this hasty detail of en-

couraging appearances, by referring our readers to the extract of a letter from Ohio, which they will find on page 235 of this number.

We will not pay our readers so ill a compliment as to suppose, that they will, from these circumstances, conclude no exertions in behalf of our new settlements to be necessary. Far otherwise; they will consider every symptom of melioration, as a pledge of future success, and a most gratifying reward for past exertions. Dark and gloomy indeed would be the prospect, if the progress were altogether downward to ignorance and barbarism, and if no blessing of the Almighty attended beneficent endeavors. That such is not the case we have abundant cause to acknowledge with gratitude.

The effect of too sombre accounts of the moral and religious condition of our western and southern people, is pernicious in all its bearings. It discourages beneficent sacrifices among ourselves, as though they were useless. It gives foreigners a false and very disadvantageous opinion of our country generally. It provokes and irritates the people of the new settlements; and they view the printed accounts, which reach them from the east, as malignant caricatures in some instances, and as very ill-advised publications in others. So totally do some of our eastern missionary societies mistake the real state of things among the people to whom they send missionaries, that the commissions, which they give, will not bear to be read in public, (as was the intention,) lest the minds of the hearers should be so disgusted, that the way of access to their hearts should be closed.

We utterly protest against intimating, that the people of the new settlements are to be classed with heathens. It is not true, that they are to be so classed. Admit, if you please, that individuals may be found in the western parts of Pennsylvania, who never heard a sermon, and never saw a Bible. The last report of a missionary, employed to visit and preach to the poor in Boston, describes individuals in this town, who never saw a Bible and never heard a sermon. Beyond doubt there are many thousands of adults in London, some of them born there, of whom the same may truly be said. Does this prove that Boston, or London, is in the heart of a heathen country? There are neighborhoods in Massachusetts Proper and Connecticut, which may be called heathen with as much propriety, as any settlements in the western or southern country. Let any man become acquainted with the darkness, which envelopes the minds of the American Indians, the south-sea islanders, the Hindoos, and the Burmans, and he will not think of placing them in the same class with the emigrants from a Christian country into the wilderness. True it is, that some stragglers are as unprincipled as any heathens can be; and of course they are the more guilty. It is a melancholy truth, also, that the careless and stupid part of every Christian community;—that part, which comprises persons negligent of God and of salvation;—whether in old or new settlements, on this side of the Atlantic or the other, possess little accurate knowledge of the Gospel. It is notoriously the case, that men of great intelligence and acumen, learned judges, accomplished lawyers, eminent physicians, sagacious statesmen, indefatigable travellers and naturalists, profound mathematicians, many of whom have had great opportunities to become ac-

quainted with Christianity, yet in reality are grossly ignorant of its plainest doctrines. Still it would not be proper to class these persons with heathens. So the vast multitudes, in our old and new settlements, who disregard the Sabbath, and pay no serious attention to the concerns of eternity, are not to be called heathens. Unless they repent, the heathen will rise up against them, at the last day, to their condemnation. They possess knowledge enough greatly to enhance their guilt and punishment.

The manner of conducting emigrations into the wilderness, in every district of our frontier, has been deplorably bad. A large part of the emigrants have usually been destitute of property, and not strongly attached to religious privileges. Though from early habit and other causes, they have held forth the expectation that, at some future time, they should have a settled ministry, yet they have carelessly left this time indefinite, and year after year has passed away without preaching, and without any public observance of the Sabbath. The emigrants have often met in the same place from very distant regions, and without any bond of union. Engrossed with the labors of subduing a wilderness, and filled with flattering hopes of improving their temporal condition, they have too often lost that little feeling of dependence on God, which they formerly had; and thus the way has been prepared for still deeper declension. We have not time to state the various process, till, in many instances, God has interposed, ministers have been settled, churches formed and enlarged, and a moral desert has been adorned with verdure and beauty.

If emigrations had been conducted till the present time on the plan of our ancestors, the great evils, which have resulted from the present system, would have been prevented. A hundred years ago, and previously to that period, every new settlement was made by a little colony, sufficiently numerous to support a minister. Thus the means of moral and religious improvement were co-extensive with the advancing population. This system was simple, easy of execution, and wonderfully efficacious. That it was not longer continued must be imputed to the influence of the French wars with the British colonies, and the revolutionary war.

As emigrations from the older to the new settlements will be perpetually occurring, till all North America shall have become thickly settled, it is now a matter of great importance to fix upon the best manner of conducting them. Would our limits permit, we should be glad to discuss the subject at some length. As the case is, we can only state briefly the following rules, or suggestions.

1. The mere improvement of one's temporal condition is not of itself sufficient to justify emigration.

2. No man ought to remove his family, or himself, to a place, where their spiritual privileges will be less; in a word, whence they will be less likely to reach heaven.

3. In forming a judgment on this point, every man should think soberly, and not build his hopes on any uncommon interposition in his behalf.

4. Those, who oppose emigrations, should oppose them only on the ground above stated; and, when this ground is removed, all parties

should cordially aid them. It is perfectly absurd to hope, or to wish, that such a people as ours, placed in such a continent, should preserve a population of a given density, and migrate only when that density is exceeded. The most that can fairly be demanded is, that all emigrants should carry with them every good institution of the older settlements. This may be demanded, and is in itself practicable.

5. Men of considerable property should embark in well organized little colonies. There are no circumstances, in which wealth does so much good, as in the settlement of new countries. There is no place, in which a Christian in common life can do so much good, as in bending all his energies to give a right direction to a new settlement.

6. When Christians emigrate, they should go with a firm determination to enjoy the preaching of the Gospel speedily, and to establish schools and libraries. They should reject with disdain the common excuse, that *new settlements are not able to support the Gospel*. This excuse is rarely true; and when it is true, the settlement should be immediately abandoned. Christians have no right to go where the Gospel is not, and cannot be, preached. But if new settlers valued the Gospel as they ought, they would find themselves able to support preachers and schoolmasters from the very origin of the settlement. They would want self-denying, enterprising young men for ministers; men of a missionary character, who could encounter hardships with cheerfulness, and submit to privations without murmuring. After all, the privations of a new settlement, in a healthful climate, and with a prospect of daily improvement, are very small things.

A strong plea in favor of Education Societies is found in the urgent need of young men to accompany new settlers, as ministers, at their first removal. As the importance of this subject is more and more felt, the demand will be greater and greater. To a young man of a truly devoted heart few places can offer stronger inducements, than a call to accompany a little band of Christians in their first inroad upon the wilderness. Such a call unites the employment of a missionary with that of a settled minister. It elevates a man to the dignified station of a patriarch over a rising community, and establishes an influence, which will descend to future ages.

In the former part of this review, we stated from the Report, that there are about 10,000 clergymen in the English established church, and as many dissenting teachers in England. By repeating this statement we did not mean to be responsible for its accuracy, though we had no doubt it was made on what was considered as good authority. We have seen in what manner the number of dissenting teachers is swelled; viz. by reckoning in the list all persons, who have taken out a license from the government to hold a dissenting place of worship. But scarcely one third of these persons, are, in any proper sense of the word, clergymen. The majority are not pastors of churches; they pursue other vocations, either of manual labor, or of trade, through the week; and occasionally, or perhaps statedly, preach to a small number of hearers, in a licensed private room, on the Sabbath. The number of clergymen in the established church is placed far too low. The mistake arose from taking the number of livings, as stated in some printed documents, for the number of clergymen; whereas, from the constitution

of the English church, the clergy are always much more numerous than the livings. The non-resident clergy, that is, those who receive tithes from a parish in which they do not reside, and a compensation for services which they do not perform, amount to more than five thousand. Most of these hold but one living. But they do not leave the parish without some spiritual teacher. The incumbent, if absent himself, must employ a curate. Thus a rector, or a vicar, with an income of 300 pounds, for instance, will be absent on account of his health, or for some reason not so satisfactory, and will employ a curate for 100 pounds. In this way it happens, that there are often two clergymen to one living. A great many of the clergy are employed as lecturers, chaplains to archbishops, bishops, the royal family, the army and navy, some of the nobility, hospitals, &c. &c. and many are engaged partly or wholly in the instruction of youth.*

* Since the former part of this review was published, we have conversed with a clergyman, who has resided much in England, and possessed many opportunities of becoming acquainted with the religious state of things there. He kindly furnished the following statements.

There are in the established church 11,755 parishes, or livings; viz.

Rectories,	-	-	-	-	-	-	5,098
Vicarages,	-	-	-	-	-	-	3,687
Perpetual curacies, and chapels of ease,	-	-	-	-	-	-	2,970

These numbers are taken from Simpson's *Plea for Religion*, a book of undoubted authority. What follows is derived from estimates generally allowed in England to be correct, and from personal observation compared with these estimates. The clergy of the established church are estimated at 18,000 in round numbers. Those, who are not inducted into livings, are employed as curates, lecturers, chaplains, &c. Some few remain unemployed.

Thirty years ago the number of dissenting churches was about 1,400, since which time our informant thinks them doubled. Most of these have stated ministers, the greater part of whom are educated men. This number includes the Baptists; but not the Wesleyan Methodists. The preachers of this last denomination are numerous, as may be seen by their annual reports. We regret that we have not their last report at hand, that we might give the numbers exactly.

The number of ministers called evangelical in England; that is, men who would agree substantially with Mr. Newton, Mr. Cecil, Mr. Scott, Mr. Simeon, Mr. Vaughan, Mr. Venn, and Mr. Wilson of the church, and with Andrew Fuller, Robert Hall, Dr. Williams, Mr. Jay, and Mr. Burder, among dissenters, is supposed to be as follows:

In the church of England,	-	-	-	-	-	800
Dissenters, including Calvinistic Methodists,	-	-	-	-	-	2,800

The dissenters of all classes were thirty years ago supposed to constitute one sixth part of the people, who actually and regularly attend public worship. They are now supposed to constitute one third part. Of course, the remaining two thirds worship in churches of the establishment.

The principal schools for the education of dissenting ministers are the Old College, Homerton, and the Old College, Hoxton; both on the borders of London. There is also a school at Hackney, for the education of missionaries to labor in England. This institution is called the *Village Itinerancy*. Many churches have been planted through its instrumentality.

There is a newly established and endowed school for the Baptists at Sterney, near London; and another for the same denomination at Bristol.

Besides the above, there are several of less note in different parts of the country; and, of late, young men are placed under the care of learned ministers, in order to fit them for Hoxton and Homerton. Hoxton sends out about 40 young men every 4 years, and Homerton about 20 every 6 years. Both these schools have some funds, or patronage, by which they send some of the students to take degrees in the Scotch universities.

To return to our own country; we exceedingly need more accurate ecclesiastical statistics, than are now to be found. The Christian public ought to know, not only how many clergymen now living have enjoyed the benefit of a liberal education; but how many of these are active, efficient, faithful laborers. It ought also to be known, how many there are, who have not been educated at college, but who are yet able and competent ministers; and how many, who are very usefully employed in the service of their Lord, who are not so well qualified as could be desired; how many of each description are settled, and how many itinerate. But above all it should be known, how many places there are, in every part of our country, where good ministers could be immediately settled, if they could be obtained. Such information would show in a manner more and more irresistible, the urgent necessity for Education Societies. Let this information be collected from every quarter, and poured into the public ear, and obtruded upon the public eye, till every man, who is not deaf and blind, shall see or hear it; and till such an excitement shall be produced, as will secure the education of every promising young man, who will devote himself to the ministry. It will not be time to stop, till there shall be no call for missionaries or ministers.

We conclude by expressing our joy at the success and encouraging prospects of the Society, whose Report has given occasion to these remarks, and by imploring the divine benediction upon all its future operations.

NEW PUBLICATIONS.

The Second Annual Report of the American Society for colonizing the Free People of Color of the United States. With an appendix. Washington: Davis and Force. 1819. pp. 131.

Proceedings of the Bible Society of Nassau Hall, at their semi-annual meeting, March 20, 1818, and annual meeting, Aug. 8, 1818. Philadelphia: Thomas and William Bradford; 1818. pp. 28.

Eighth Report of the Board of Managers of the New Jersey Bible Society, read before the Society at their annual meeting held at Burlington, on the 26th of August, 1818. Trenton: George Sherman. 1818. pp. 28.

TO CORRESPONDENTS.

L. if admitted at all, must receive great alterations.

Y. X. came to hand several weeks ago. No objection is made to the articles, on account of the execution; but the writer is informed that reviews are not admitted, unless their authors are known.

QUIDAM will observe, that the same objection will exclude his communication.

The Unitarians have some few small schools, in different parts of the country; but those, which were in or near London, have been superseded by the orthodox. Unitarianism is undeniably and very rapidly declining in Great Britain.

The colleges above-mentioned are mostly supported by voluntary contribution. The students are admitted by an examining committee, and are taken as probationers for some few months. All must be in full communion.

Legal licenses, or certificates to preach, are instruments granted in a civil court, where the applicants take an oath of obedience as good subjects.

What may be called regular licenses from among the dissenters themselves, are either from the tutors in the schools, or from churches, who have had evidence of the person's qualifications: though, in a free country, there are many who take upon themselves to preach; and some find hearers, and even establish congregations. This latter class is but small.

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VOL. XV.

EXTRACTS FROM THE JOURNAL OF MRS. NICHOLS.

[Our readers are aware, that Mrs. Nichols was one of the missionary company, who embarked for Bombay, Oct. 5, 1817. During the first twelve days of the passage she was not able to hold a pen, from excessive sea sickness and consequent debility. On commencing the journal, and after mentioning the many comforts she had enjoyed, and the kind attentions she had received, she proceeds thus:]

In recounting some of the mercies of God, I would not fail to mention his great condescension, in granting me, as I humbly believe, the comforting influences of his Holy Spirit. In the midst of pain and distress, I was enabled to lean on his almighty arm, and trust my life and soul in his hands. I would adore his name forever, that I was made willing to be entirely at his disposal; willing to live, to die, or to suffer as much pain and sickness as the wisdom of God might inflict. Who would not rejoice in such a heavenly frame of mind? Who would not adore the infinite grace of God, for such expressions of his love,—for such manifestations of himself, and for such an acquiescence in his will? "Bless the Lord, O my soul, and forget not all his benefits."

[Mr. Graves was just beginning to recover of a fever when the ship sailed. He and Mr. Nichols were entirely exempted from sea sickness.]

Last week one of our crew fell overboard, and after having been tossed about by the waves for one hour and a half, was very providentially saved. I have since talked with the man, and found him to be somewhat thoughtful. He told me, that he abandoned all hope of regaining the ship. I asked him how he felt at that awful moment, with regard to his soul. He replied that he was considerably alarmed. This solemn providence is a warning to us all, to have our lamps trimmed and burning. We are every moment exposed to death. This is true on land, but not in the same sense as it is at sea.

On Tuesday night following our embarkation, we had a tremendous squall of wind. All hands were called, and the ship was exceedingly tossed.

Friday, Oct. 24. I am now able to sit on the deck most of my time. Nothing will contribute more to my recovery, I presume, than air and exercise. Here I sit with two pillows, and when I am unable to go below, I have my dinner or supper brought up. We have good cyder, and this I find a luxury.

It is with joy I anticipate the coming of this evening, for I know the sisters will pray for me. The belief, that we are borne on the mighty waters in "a gale of prayer," affords us great satisfaction.

Delightful weather. We sail very slow. Not more than three or four miles an hour. Sometimes we have gone at the rate of ten, or ten and a half, in an hour. Last evening Mr. N. and myself spent in walking on deck, talking about home. You may well conclude, that it was a tender subject of conversation. The evening was delightful, the moon clear, and the air very salubrious. O how we wished to tell you that we were happy. We expect to think and talk much about home. We shall cherish a recollection of its dear objects; of the interesting, solemn, and happy scenes we have witnessed there.

I did not mention that on the evening of the 17th we had a meeting for deliberation. Adopted the following articles of agreement; viz.

1. That we attend social worship twice every Sabbath; one exercise to be held on deck, before the ship's company, when the weather will permit; the other exercise to be attended in the cabin.

2. That we observe the monthly concert of prayer.

3. That on every Tuesday, we devote two hours, immediately after dinner, to exercises in English Grammar.

4. That every Wednesday evening the brethren and sisters meet for improvement in personal piety, and in preparations for the missionary work.
5. That we meet every Thursday afternoon with a view to improvement in sacred music.
6. That we devote two hours every Friday afternoon to recitations in Astronomy, Geography, and Chemistry.
7. Saturday evening we will observe as a season of social prayer.
8. In connexion with evening worship in the cabin, we will read occasionally Bogue's Lectures on the missionary office.
9. That we keep a public journal, in which each of our number shall consider it a duty, to bear a part in noting down whatever may be useful or important.
10. That we feel it our duty to improve every opportunity to promote the religious, moral, and intellectual improvement of the ship's company.

This was an interesting, and I trust a profitable meeting.

Sabbath, Oct. 26. A delightful day. Worship on deck. Mr. Nichols preached on the worth of the soul. The meeting was solemn, and all appeared gratified. We hope our hearts in prayer, and our voices in singing have been in unison with those of our Christian friends, who have this day had the privilege of worshipping God in his own house. How comforting to us, that even in this our floating habitation, we can find a place for the worship of the same God, who has been the God of the redeemed in all ages; who was the God of our pious ancestors, and who is now exalted in the hearts of many of our beloved friends.

My dear friends, value highly the privilege of worshipping God in his own house; it cannot be duly estimated. How glad should we be to go to the house of God, in company with our friends. But we will not forget that this is among those favors of which we expected to be deprived, at least for a season.

Tuesday, 28. This morning we were early called from sleep to see a sail; and hoping it would afford an opportunity to relieve the hearts of our friends by letters, we hastened to our writing desks, began, and some of us nearly finished letters, when we were informed, that she was a ship bound to Europe. This was a considerable disappointment.

29. Lat. 14, 57, N. Long. 26, 29, W. We sail very slowly. With pleasure anticipate the meeting this evening.

Thursday, 30. A calm. This is always tedious. I find the moment the wind begins to subside, the spirits of the crew begin to sink. They say, that nothing at sea is so unpleasant as a dead calm.

Had an interesting meeting last evening; mentioned freely, and affectionately, what we had discovered exceptionable in each other's conduct or conversation during the past week. This is a good plan for missionaries.

[The journal is interrupted by a turn of severe illness and extreme pain.]

Saturday, Nov. 1. Here I am employed again on deck with my writing desk, and thinking of home. Now, my dear parents, I know you would rejoice, yes, abundantly rejoice, could you know how well I am this moment. Since the *Saco* has been my abode, I have never before felt so free from sickness and pain; though if I were at home with my present feelings, I should say I was sick.

We were much gratified to day with the sight of visitors from Africa; several swallows and a hawk. The poor little swallows were exceedingly fatigued; for they could find no rest for the sole of their foot, till they lighted tremblingly on our ship. We have fed and tamed one, and hope it will accompany us to Bombay.

Sabbath, Nov. 2. Brother Graves preached on deck an excellent sermon. It did seem to me, that the means used for the good of these precious souls would be blessed. Text, "*Come, for all things are now ready.*" It was affecting and moving. O that it might take hold on the hearts of these stupid men.

The sisters had a prayer meeting immediately after divine service, for the particular object of pleading that the efforts of the day might have a salutary effect on those who sail with us. It was a most precious season to us. O what a privilege, that we may have access to the throne of grace on every trial, and in every emergency. We would bless thee, O thou, who hearest prayer.

Monday, Nov. 3. Lat. 6, 41, N. Long. 22, 32, W. Better to-day; though still sick, and unable to eat any thing on the table. What would I not give for a relish for common food. I hope I shall be truly grateful, if ever I am thus favored.

A shark was taken to-day. This is an exploit more interesting than you can conceive of. He was conducted by a most beautiful little "pilot fish," who seemed to act as his attendant; for when the bait was thrown out, this little creature hastened to it, and returned to the shark, appearing to direct him to the prey. This terrible devourer seized it with astonishing voracity. The strong iron hook pierced his under jaw. After a terrible resistance, the great creature was, to our admiration, drawn on board, which required the exertions of several men. His weight was about 150 pounds. His mouth is so large, and so constructed, that he could very easily take in a man's head. He had two rows of sharp teeth set on both jaws. This afternoon was the most uncomfortable season we have had. The heat is very oppressive, and we hardly know what to do with ourselves. We are daily approaching the equator. There we hope to meet some vessel bound to America, for we wish to send some communications to our ever dear friends. We do long for an opportunity to relieve their hearts, by some fresh news of our circumstances, our prosperity and comfort. But we will wait with patience; for God knows infinitely better than we, when it will be best that they have the gratification.

It is now nearly sun-set, and tea will soon be ready. I suppose you have but just dined. We are before you in time about three hours; consequently, our meeting this evening, (it being the first Monday of the month,) will be three hours sooner than those of our dear Christian friends whom we have left behind. However, if we are enabled by the spirit of divine grace "to agree touching the same thing," it may be no discouragement to us, that our requests do not ascend at the same moment. God is in every place, and in every place a prayer-hearing God.

Tuesday, 4. A calm. It is distressing to stand still in the midst of an immense ocean. The ship is lying nearly motionless. This is a tedious season to the seamen, and also to us; for it seems highly desirable to advance, considering we have such a great work before us. But it is the Lord's, and we are his, and we are confident too, that he knows infinitely best how to manage the affairs of his own kingdom. This thought is enough to silence us into acquiescence, and we would never indulge the presumptuous wish to direct.

We are very much overcome with the excessive heat of this climate. Every thing like clothing is burdensome. I suppose, this afternoon you are comfortable by a fire, and perhaps with bombazet gowns; while we are panting for a cooling breeze. Did I not hope to be more useful in a heathen than in my native land, surely I would by all means prefer New England to this sun, which scorches and melts every thing on which it shines. How refreshing would be a cup of cold water. The heat and the motion of the vessel contribute very much to perpetuate my sea-sickness. But I am much better than I have been; am able to sit up all day, and this is a great favor; I am able also to write, read, and converse some. These are favors which I lately feared I should not so soon enjoy. The Lord has been my helper, and blessed be his name forever.

Nov. 6. This is the first rainy day we have had.

Yesterday about 10 o'clock we discovered a sail. This was life to all on board; and we were more abundantly rejoiced when we saw it approach us. This was the first time I ever enjoyed the pleasure of hearing a vessel spoken. We spoke several soon after we left Boston; but I was not able to be on deck. It was delightful intercourse, for we learned we were not the only inhabitants of God's creation.

[Persons, who have never been at sea, can hardly judge how interesting a circumstance it is to speak a vessel. To the reflecting mind it often brings very sublime associations. After having been a long time without seeing any human being but the small company on board, to meet with a tall ship, just at the dusk of the evening, from a remote part of the world and belonging to people of a different nation; then to exchange useful information, and, after a few moments, to proceed on their different courses;—all this is calculated to give enlarged views of the great human family, and to fill the heart with benevolent desires. What happy intercourse will subsist between the whole population of the globe, when the Gospel shall have subdued the selfishness of man, and the reign of love shall have become universal.]

It was the *Caroline*, of Liverpool, bound to Rio Janeiro, South America. The clerk, first mate, and several seamen, were dispatched in the boat, to convey

some letters which we had written to America. We sent five. I lament the want of time to write more. You know how much I calculated to do after I embarked, and I have done nothing but what you see. If health were given, I think I could do something.

22. Well did the Psalmist say, "Thy way, O God, is in the sea; and thy path in the great waters, and thy footsteps are not known."

[Mrs. N. here describes severe sickness of the nervous kind, with which she had been afflicted for two weeks. At times she suffered distressing spasms, which were relieved by throwing 8 or 10 pails of water in her face, as fast as two men could throw it. The application of water in this way invariably had a good effect in removing the spasmodic affections.]

To-day we were called on deck to see two large whales. What an immense variety of fish inhabit the ocean. How wonderfully God has provided for the wants of man. When on land we have no such fish as we have at sea; when at sea, no such fish as we have on land, except salt fish, and this is truly excellent. Never before did I relish it as I do now. My dear parents, we are truly grateful for the apples you put up for us; not only the dried ones, but the green russets. They are so precious to us, that we have counted what remain, and have to-day 40! If they could be preserved, how glad should we be to have 40 bushels.

To-day we have a vertical sun. We stood erect on deck without any shadow. This was something entirely new to us; and strange to tell, it was so cool, that winter clothes were very comfortable.

Sabbath, 23. Passed the tropic of Capricorn. Brother Graves preached on deck. The subject of the discourse was, "They all with one consent began to make excuse."

Nov. 24. Lat. 24, 18, S. Long. 28, 34, W. It seems that one could not rejoice more in the prospect of any temporal favor, than I do in that of health. I can now do any thing I wish, and have no pain, except in my head, and that is not comparable with what I have suffered for seven weeks.

Delightful weather. At this moment we sail at the rate of about 3 or 4 knots, or miles, an hour. I have an elevated place on deck, and am standing writing over the *companion way*. A very large awning is spread, containing 80 yards of canvas, which shields from the sun, while it gives every advantage of the air.

We are now about 5,500 miles from our loved home, and our constant desire is to move onward with the greatest rapidity, till we set our feet on the island of Bombay. There would I live, and labor and die, and sleep in my "lowly bed," till the sound of the last trumpet shall wake the sleeping millions, and summon them to the bar of God. I think the sufferings on the ocean, such as I have endured, would effectually prevent any one from wishing to re-cross it. You would be astonished to know how rapidly we sometimes sail. Some nights we have passed over the space of 100 miles, and frequently in 24 hours 220 miles.

I have one excuse to offer now for unintelligible writing, which I never had at home, viz. the continual motion of the ship. You must excuse it.

Though in tolerable health, I have still some remains of sea-sickness. The vessel to-day has a great deal of motion, owing to the roughness of the sea. At this moment I look out of the cabin windows, and can compare the view to nothing but that of ragged mountains as far as the eye can reach.

The evening before last the brethren and sisters had a meeting for thanksgiving and praise on account of my recovery, and for the degree of health we all enjoyed. I trust this was a profitable meeting. To-day I suppose you are preparing for the annual thanksgiving. This brings to mind that of the last year, with all its interesting circumstances. How rejoiced should we be, were it possible for us to sit with our beloved parents, at the social and bountiful table, and at the same time to be on our way to a heathen land. But this cannot be.

Thursday, Nov. 27. Well, my dear mother, though on the desert ocean, we have had the happiness of celebrating Thanksgiving. Mr. N. preached a sermon on the occasion to an attentive audience. After dinner we sung some tunes, which seemed to place us in our dear family circle, with sister M. N. and sister M. S. and all the family who sing at our side. We spend much time in the delightful employment of singing, and never found it so exceedingly pleasant. Mr. N. and myself spent an hour or two in talking about home. We conjectured what furnished our father's table, who partook of its bounties, and likewise who were subjects of conversation at that interesting hour.

Dec. 2. Lat. 36. 01, S. Long. 15, 59, W. Now if sister A. or M. would look at the map of the world, she might see exactly where we are on the vast ocean: Here we have been led on by the winds and waves for 58 days, and have advanced towards a heathen land about 7,000 miles. What a distance. Who of our loved family, two years ago, ever dreamed of such a wide separation of its members? Who of its happy circle then thought, that oceans would sunder all verbal intercourse, and place two of its members 15,000 miles from their father's dwelling? A dwelling that lives in our memories with peculiar fondness. Almost every day is a witness to our recollection of it by conversation; and surely there has not a day passed yet, without bearing abundant testimony to our homeward thoughts. We love to dwell on past scenes; we do love to recapitulate former conversations, to rehearse the particulars of many endearing interviews, and we delight to portray what we suppose is your present situation.

But though we do all this, and much more; though joy would fill our souls, could we spend a day or two with you, or an evening by the side of a comfortable fire; yet *we wish not to return*. If we should now meet a vessel, bound home, with every convenience to take us as passengers, we would resist the pleasing temptation. Seeing God has given us so much evidence, that this is the path he has chosen for us, we rather walk in it,—though we hazard our lives and every temporal good,—than to travel in one marked out by ourselves; though by this means we lose the society of friends as dear to us as our own lives.

On Saturday, Sabbath, and Monday we had "Cape weather," very rainy and foggy. On Monday morning we were waked early by a tremendous roll of the ship. Every thing that was not previously secured in the cabin, and in our rooms, was dashed about in every direction.

Saturday, Dec. 6. To day we see flocks of birds, ducks, &c. we suppose from the Cape; sometimes on the wing, and sometimes in the water.

Dec. 9. Lat. 39. 23. S. Long. 3, E. I feel so well this afternoon, that I am exceedingly reluctant to let any inconvenience prevent the use of my pen. At this very moment we have a heavy gale. The ocean is very tempestuous, the ship tosses, and we have just been talking on the importance of being ready. Yes, we must be in preparation, constant preparation, to give our account for eternity.

A dark night is just approaching; the wind is rising: the mountain wave is growing larger and larger. At this moment, while the motion of the ship is so great as scarcely to allow me to hold the pen, the thought strikes me, that this may be the last opportunity I may ever have of addressing my beloved parents. Before the rising of another sun, your loving children may have their graves in the caverns of the great deep. How deeply solemn is the thought. O are we ready? Can we now cheerfully resign our lives into the hands of him who gave them? What if all our fond hopes of usefulness in a heathen land should be so early disappointed. What if the devouring waves should become possessors of the treasure, entrusted to us by the kind hand of charity, for the building of the precious kingdom of the Savior in a land of paganism and moral death? What if our dear friends are never, never to hear from us? What if no messenger is spared to carry the dreadful news?

Dec. 10. Lat. 39, 31, S. Long. 7, 17, E. After a night of ceaseless motion, and almost sleepless too, we are permitted to see the light of another day, under circumstances of tolerable comfort. It sometimes seemed as if the ship, and every thing appertaining to her would be destroyed.

Dec. 13. To-day directly opposite the Cape of Good Hope. We have a very heavy sea. It seems sometimes as if the ship would upset. Sister G. and myself are sea-sick; the others in perfect health. Large flocks of birds are flying all around us. We have very squally weather, and are liable to sudden changes.

Sabbath, Dec. 14. No public worship on deck to-day. The motion of the ship is so great, that we can neither stand, sit, nor lie, with comfort. Mr. N. spent a season in the fore-castle, reading to, and praying with, those of the men, who are not on the watch. They treated him respectfully, but are not apparently affected with divine truth. They act according to the maxim, "No Sabbath in blue water."

Dec. 15. The winds and the waves still favorable. While they roar and rise, they are rapidly wafting us to our desired haven. The day before yesterday we sailed 230 miles in 24 hours. This you will say is astonishingly rapid. Thanks to our Heavenly Father for his abounding goodness. Last night there was very

sharp lightning. We have just been talking of the pleasure it would afford us to call at the Cape and get some ripe fruit. Oranges, lemons, figs, grapes, raisins, apples, and better pears than we ever tasted, may be had there in great abundance. What would be still more pleasant, we should then see inhabitants of the land. But we are now several hundred miles beyond the Cape.

Dec. 16. The Lord is surely our helper. He keeps us in perfect safety. We are flying on the wings of the wind. We have sailed at an astonishing rate for ten days. Our hopes are very much strengthened, that God has an important work for us to do in a heathen land. O for the privilege of laboring, and toiling, and suffering for the souls of the heathen.

Remarkably pleasant weather. I have just been walking on deck with Mr. N. While looking at the sky, we observed that there was nothing in the whole hemisphere, which looked like a cloud.

Dec. 17. Last night the ship rolled as violently as at any time since we sailed. The evening and night were very pleasant, and we sailed about 8 knots an hour. The rolling of the ship was caused by the wind being in a different direction from the "old sea," as it is called. The "old sea" was raised while the wind was in a different direction from its present course. We are directly before the wind. Every few minutes a heavy sea strikes against the side of the ship with such violence, that it really seems she will be upset; and frequently I look up to see some of the masts break. This would expose us to very great danger, especially in a heavy gale. The ship rolls this morning as she did last night. While writing with one hand, I am obliged to hold fast with the other, and my feet are also employed in keeping myself steady. Now judge how intelligibly I can write.

The climate in which we now are is as healthy as any in the world. It is very cool. I find my great coat very comfortable, which I have worn a fortnight.

Sabbath, Dec. 21. Brother G. preached on deck from these words, "Seek the Lord while he may be found; call upon him while he is near."

Wed. Dec. 24. This morning we move with the rapidity of the eagle.

(*To be continued.*)

MISSION AT BOMBAY.

Letter from the Missionaries at Bombay, to the Rev. Dr. Worcester, Cor. Sec. &c.

REV. AND DEAR SIR,

Bombay, July 13, 1818.

SINCE our last of April 6th, forwarded by the Malabar, Capt. Orne, we have received yours of Dec. 8, 1817, together with communications from Mr. Evarts, sent by Capt. Edes. As our last communications were so full, and as nothing particularly interesting has occurred since, we have but little to write.

The business of the mission in its several departments still proceeds in the same train. We have thought it expedient to suspend our services at the Thursday evening lecture, in the Fort, principally on account of the difficulty of attending at such a distance, during the rains; but we expect to resume them at the close of the rains. The rains also unavoidably interrupt our intercourse with the natives, in some degree.

We have now twelve schools, one of which has been recently opened, and is in the Guzerattee language. The school book, which we have printed, has been introduced into the schools, and promises to be very useful. We are now printing the Hindoo arithmetical tables, which will render the book far more useful.

We have printed the first number in the series of the Scripture History, which we before mentioned. It is now in part bound and ready for distribution.

The edition of the tract of sixteen pages, entitled, *Svergiapunt*, or the Heavenly Way, having been exhausted, we have thought it expedient to print a second edition of 1000 copies, which has just been completed.

We are now preparing and expect soon to print a small book of English and Mahratta. It will be entitled, "*An easy and expeditious method of acquiring a knowledge of the English language: which is designed for the benefit of those natives, who wish to study the English language and the sciences.*" It will also be a great assistance to those who wish to acquire the Mahratta language. We think that it will in several ways subserve the object of Christian instruction; and hope the sale of it will, in part, defray the expense of printing it.

The printing of Matthew's Gospel for the Bible Society has not yet been completed. A delay has been occasioned by the copy not being ready.

We have also printed 400 copies of our Savior's sermon on the mount. These are for distribution as tracts, and were only so many copies struck off for ourselves, in addition to 500 copies of the same, which we were employed to print as a school book, for the school society here. The additional labor and expense were therefore very trifling.

Since we last wrote, we have removed to another situation, which is equally near the principal population of natives. It affords good accommodations for the printing and book-binding business, and tolerable accommodations for three families, which could not be had at the house we before occupied. The situation is also accounted more healthy. We have likewise accommodations for one of the native schools. For all these accommodations we pay 100 rupees a month, which is thought very reasonable.

Our last communications contained an account of the arrival of the brethren Nichols and Graves,—their decision in favor of their settlement at this place, and also brother Graves's choice of Mahim, and brother Nichols's choice of Tanna, as their respective stations. Brother Graves has been about four months at his station, engaged almost exclusively in acquiring the language. Four of the schools are under his immediate inspection, and are occasionally visited by one or other of the brethren from Bombay. Brother Nichols, thinking that he might acquire the language faster by remaining a few months at this station, has not yet proceeded to Tanna; but probably will, by the close of the monsoon, or before. No schools can be established in that region, nor any considerable distribution of tracts be made, till a missionary is stationed there.

At our last quarterly meeting, the five brethren being present, we made several arrangements, which it may be interesting to you to know. The meeting, as usual, being opened by prayer, we began with the inquiry, "in what relation shall we all stand to each other?" We deliberated and voted,

1. That we all be united as one church, and as an association of ministers of Christ.

2. That we all consider ourselves as constituting but one mission; and that all matters in which the mission is concerned be managed agreeably to the direction of the Board on this subject, at their annual meeting in Sept. 1815.

4. That the Sabbath nearest the first day of the month, in each quarter, be the day for our communion.

5. That each brother receive his pecuniary supplies either monthly, or quarterly, as he may find most convenient.

The latest communications from our brethren at Ceylon, were of an afflictive nature. The brethren Richards and Warren had embarked from Columbo for the Cape of Good Hope. They sailed with the prospect that brother Richards would be benefited, if not entirely restored to health, by the voyage; though with but little prospect that brother Warren would survive the voyage.

In our last, we mentioned the death of Mr. Donaldson, a missionary from the London Society, and stationed at Surat. The mortality among missionaries in this country, however, for the last six or seven years, appears not to have been so great, as it was in several preceding years. Still, we would consider the sickness and mortality among missionaries at other stations, and the repeated illness, more or less severe, of different members of this mission, as a continual admonition to us, to do with our might whatever our hands find to do, while God in his distinguishing mercy is granting us life and health, and to stand constantly prepared to render an account of our stewardship, whenever, in his providence, he shall see fit to call us away from our mortal labors. O that we may receive grace to obey the admonition, and to be found faithful to our Lord and Savior Jesus Christ.

While we bewail the sickness and death of missionaries, here and there, among the heathen, we rejoice that others are sent, not only to fill their places, but to augment their number. Sometime since we were informed, that Mr. Adams, a Baptist missionary, was on his way from Calcutta to Surat, the place of his destination. We have also very recently learned, that six missionaries from the London Society are on their way to the East; two of them being destined for Madagascar, and the other four for Malacca. Four missionaries from the Church Missionary Society are also expected shortly to arrive at Columbo.

Whenever the arrival of a few fellow-missionaries strengthens our feeble ranks, it gladdens our hearts; but at the same time it leads us to a mournful contemplation of the *many more*, who are demanded by the cry of the still neglected and perishing millions; and whose demand is urged too, by every consideration of their present degradation and wretchedness, and of their future and eternal ruin, unless *many, many more* missionaries are speedily sent to them with the Word of life. O how long must we sigh over the neglected fields, which are already white to the harvest? How long shall we be constrained to take up the lamentation, "The harvest is great, but the laborers are few." Who, that has the heart of a Christian, can forbear earnestly, and daily, to pray the Lord of the harvest, that he would send forth more laborers into his harvest? at the same time, attesting the sincerity of his prayers, by the constancy and energy of his exertions to increase the number of laborers.

We can relate to you no work of saving grace among the people with whom we labor; nor do we know that any special success has recently attended the means of Christian instruction at other missionary stations in India. We have lately heard of two more Boodhist priests at Columbo, who have openly renounced idolatry, and embraced Christianity; and also of some small success in other places.

Though the Gospel is at present attended with so little success in this country, yet it is animating to consider, that the number of missionaries is from time to time, increasing;—that there are thousands in this heathen land, who repeatedly hear the Gospel message from the lips of Christ's ministers;—that there are schools, in which some thousands of heathen children are instructed, more or less fully, in the doctrines of Christianity; and that there are thousands besides, who read and learn more or less of the Word of life, by means of the printed Scriptures, and religious tracts. These various means of Christian instruction are progressive, and are daily making a more extensive and deeper impression on the minds of the people; so that we are encouraged in the hope, that by and by there will be an abundant harvest. For this would we submissively wait; and for this would we desire faithfully to labor, according to the means with which we are furnished, and the grace of God bestowed upon us. And here would we acknowledge, with gratitude and praise to the ever blessed Fountain of all grace, that no small part of our encouragement arises from a consideration of the many prayers, which are daily presented to God on our behalf, by our dear Christian friends and brethren in our native land; and which, we hope and trust, will not only be continued, but increased.

And now, Dear Sir, would we offer to yourself, and through you to all our beloved patrons, our Christian salutations—subscribing ourselves with love and esteem, your brethren,

G. HALL, S. NEWELL, H. BARDWELL, J. NICHOLS, A. GRAVES.

MISSION IN CEYLON.

Journal of the Rev. Benjamin C. Meigs at Batticotta.

(Continued from p. 270 of vol. xiv.)

Feb. 26, 1818. I went to Tillipally to-day on business, and before I returned visited the two parishes of Oodooville and Manepy, the former of which I have not before seen. It is a good parish, and the church buildings are in a better state of preservation than many of the others. Although we want to see a missionary established in each of the eight parishes of which we have partial possession, yet it becomes a question of considerable importance which we shall repair first, in case we have more brethren come to our assistance.

March 16. Brother Richards arrived here from Columbo. I am much rejoiced to see him; especially to see him in so much better health than I expected. His voyage from Columbo to Jaffna has been long, but very beneficial to his health. Before he left Columbo he had a fever for several hours every day, and a troublesome cough; but these both left him almost as soon as he set sail. He is now therefore in much better health than when he left Columbo. In coming to Jaffna, he sailed through what is called "the outer passage," near the conti-

nent, and also near the celebrated temple of Ramisseram. There he saw many of our Batticotta neighbors, who had gone on a pilgrimage to that place, at the annual celebration of the festival at that temple.

19. Brother Poor came to Batticotta to consult with us on the subject of our brethren taking a voyage to the Cape. We are in much doubt as to the path of duty. We need further light upon the subject. We shall therefore send brother Richards back to Columbo as soon as possible with discretionary powers. If after his arrival, all things appear favorable for the voyage, they have our permission to go.

April 16. Yesterday attended a meeting at Tillipally for the dedication of their church. The Rev. Mr. Squance, and Rev. Christian David were present, and took part in the exercises. It was, on many accounts, an interesting day. In the afternoon, after the exercises of the day were finished, we had the satisfaction of receiving 25 letters from America. Our souls were greatly refreshed by perusing them.

The Hon. and Rev. T. J. Twistleton has been appointed Archdeacon of Columbo, and the Rev. G. Bisset senior Chaplain to Government, and Superintendent of schools. Their appointments are to commence from the 1st of April. Ceylon is placed under the care and authority of the Bishop of Calcutta, who is expected here in a few months, for the purpose of ordaining a number of native preachers, dedicating the churches, and confirming the children.

As the principal circumstances respecting our brethren's going to the Cape have already been sent to the Corresponding Secretary, I shall omit the detail of them in this place.

Monday, April 27. Yesterday for the first time for many weeks I held public worship among the natives of Batticotta. In consequence of brother Poor's interpreter having returned from Columbo, he sent me a young man who had acted as interpreter to him during the absence of the other. My interpreter has not yet returned. I held public worship in the morning as usual in the mission house, and in the afternoon in another part of Batticotta. There were present 50 children, and 25 men.

28. The weather has been very hot for some days past. The thermometer at 89 and 90.

May 4. Yesterday attended the communion at Tillipally and preached twice.

7. My interpreter arrived from Columbo.

9. Sister Richards arrived from Columbo on Thursday evening, and came to Batticotta this morning.

About a week since, I sent a schoolmaster to the neighboring village of Changané, to open a school in the room which I have prepared in the Church buildings. He has made the attempt to collect schools, but finds that parents are unwilling that their children should attend school in that place, as the ground around the church is used as a burying ground by the natives. This causes another unexpected delay in opening the school in that place. I shall now be obliged to erect a suitable building in some other place, which will take at least one month, and probably two. The new school in another part of Batticotta is increasing fast, and the boys are making good progress in their studies. We meet with much difficulty in getting the boys to come steadily to our schools. The parents are much disposed to keep them at home to work, a part of the time.

June 2. Yesterday Mrs. M. and myself went to attend the monthly concert of prayer at the Methodist's place of worship. A considerable number of people attend on these occasions, and the meetings are quite interesting. The exercises are in English and Tamul, and sometimes in Portuguese also.

3. Sent a public letter to Dr. Worcester, by way of Calcutta.

7. The number of our boys is fast increasing on the Sabbath. To-day 106 were present, besides 35 other persons.

15. Received a large packet of letters to-day from America, by the way of Bombay.

22. Last evening went about three fourths of a mile to witness some of the ceremonies at the anniversary solemnities of a heathen temple. It is the same as that mentioned in a former journal, as having been burned, and ordered by the goddess Patricaller to be rebuilt of stones and bricks instead of wood, and to be covered with tiles instead of ollas. It is not yet completed.

There was a large collection of people who covered the rice fields around to a considerable extent. Soon after I arrived they began to light their fires in all directions. They bring their wood with them for the purpose of boiling their rice, which is one of their ceremonies on this occasion. After it is boiled, some of the servants of the bramhun go round, and dip out a certain quantity from the vessel of each one, which is for himself, and those who serve at the temple. The temple is well lighted and adorned with various paintings in the native style, to attract the attention of the spectators. I did not attempt to enter it, as that would probably have given offence; but as it was open in front, I had a full view of all that was to be seen. The head-man of the temple came out, and conversed with me a few minutes very politely, and then returned to his work. The idol is concealed in the inner part of the temple, and not exposed to the view of the people. The women appeared to be much more devout worshippers than the men. They would enter the temple and prostrate themselves several times towards the place where the idol was concealed, making several motions with their hands, and muttering a few sentences; not, however, so as to be heard distinctly. The bramhun then presented them with a little scented water, which they carefully put on their bodies. I did not see any of the men prostrate themselves in their worship. At this festival the people offer kids and lambs and fowls for sacrifices, usually to fulfil some vow, which they have made in sickness. The practice of making vows to some idol in their sickness, is very common; and in case they recover, they are usually very strict in performing them. About a hundred of the above-mentioned animals were brought in the evening, and kept shut up in a fold until morning, when their throats were cut, and their blood shed as an offering to the goddess. Their bodies are then sold for a small price to the people of low cast, who will eat them.

I had no good opportunity to preach to any considerable number of people thus collected; though I conversed with those near me on the vanity of idol worship, and the need of other blood than that of kids and lambs to atone for sin. I was told, that this is the only temple in Batticotta, at which they offer such sacrifices, and that the offerings at this are only once a year. Their goddess, they say, is an avenging goddess, and they shed this blood to render her propitious. I believe they have no expectation of atoning for sin in this way.

27. Sent a duplicate of our last public letter to Dr. Worcester, by way of Bombay.

Sabbath, 29. A pleasant Sabbath. One hundred and thirty boys were present, besides a goodly number of men.

July 4. Made an agreement for one young man to be supported at the expense of the mission, and to take his meals here as soon as our cook-house is finished.

15. Have lately made attempts to take three boys into our family to be supported at the expense of the mission. The boys are among the best in the school, but their misfortune is that their parents are not very poor. If they were, they would probably be disposed to accept of our charity. On account of their pride, they are unwilling to have them eat here and stay during the night. One man said, partly by way of excuse, and partly from affection no doubt, "this is my only son, and if he sleeps here how can I sleep at home?" Another man said, "I am anxious to have my son come and live with you, but my wife is unwilling. My neighbors also are opposed to it, and I am afraid of my neighbors." This is undoubtedly the principal reason of his unwillingness, and indeed of all three. For he immediately added, "If you will persuade four of my neighbors to sign an agreement to give up their sons, I also will do the same." I held a long and free conversation with this man, and endeavored to ascertain the real objections of the people against letting me have their sons to be educated in my family. He frankly said, "the people greatly fear, that if their children live in your family, they will become Christians, and then they will despise our gods, and feel themselves wiser than their parents." This fear seems to be the foundation of all their difficulties. The man further said, "It is a new thing with us, and we have no such custom." Another pretence which he offered was this, "If our children live here, they will sometimes be sick; then you will give them your medicine, and that will kill them." These people appear to value learning very little, further than it may enable them to acquire property, and to overreach their neighbors. If any let me have their children, it will principally be because I will give them

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good food and clothing, and not from any strong desire that the children should obtain an education, for they have little idea of its value. In the course of conversation with the man above-mentioned, he informed me, that in the time of the Dutch his grandfather was a Christian preacher. I asked him why he had forsaken the religion of his grandfather and gone into heathenism? He replied, "because I was not educated a Christian. If I had been thus taught while a child, I should now have been a Christian instead of a heathen."

A very pretty boy, who has no father, came to attend school and be supported. Until the cook-house is finished, which will be in a few days, the boys whom I support will eat at the house of the *mudiliar*, who lives near me, and is very friendly to our designs. Indeed he renders me much assistance in procuring boys.

17. Received a letter from Mr. Evarts dated Oct. 4, 1817.

20. Opened a new school in another village of Batticotta.

24. Received another letter from Mr. Evarts, dated Nov. 10, 1817, directed to the brethren.

August 8. Took another boy to support upon probation.

11. Began to pray in Tamul.

26. After much delay, and many difficulties, have this day commenced boarding heathen boys in the cook house, which I have erected for them; I commenced with five boys. This is an important day in the history of this mission—the commencement I hope of much good to these poor heathen boys. It will, however, greatly increase our cares. We expect to meet many trials in pursuing this object.

One boy, for whom I had made an agreement with his father, refused to eat with the rest. On inquiring the reason, I learned that his relations, some of whom are of a high cast, and rich, threatened to beat him, in case he came to live with me. His father is a poor man, and advanced in years, and is very desirous that his son should live with me. But his relations are violently opposed to it. This is one among many other facts, which prove how strongly the bramhuns and other heathens are opposed to this measure. Before the cook house was erected on heathen ground, very many of them said that their only objection was that they were unwilling their children should eat on the church premises. I now have an opportunity of proving the insincerity of their professions. It does, however, remove one principal objection in the minds of many.

One of my neighbors who is a strong heathen, whose boy attends the day school, says frequently in a triumphant tone, "When you can persuade four boys of good cast from Batticotta, to come and live with you, I will then give you my boy," meaning to assert strongly, the great improbability, if not impossibility, of my getting them. I have two, however, from Batticotta already, besides the one abovementioned, whose relatives by threats prevented him from coming. The triumph of this man, I trust, will be short.

Two of the boys who have hitherto worked for me on account of their poverty, have often requested to be taken. I put them off, telling them that my cook house would soon be finished, and then I should attend to them. By their industry out of working hours, they have already made considerable progress in their studies. As I have now commenced supporting boys, I proposed the subject to them. I was not much disappointed, however, when they told me, that their parents and relations were opposed to it, and therefore they could not come.

I have many requests from people near Jaffnapatam, to take their children and support them. These people, though heathens, from their intercourse with the Dutch and English, know something of the value of an education, and wish to have their sons prepared for situations under government. I do not think it proper, however, to take them, except in particular instances; as I hope ere long to obtain as many as we have funds to support from Batticotta, and the villages just around us. It is far more probable, that these boys will be serviceable to the mission, after they have received an education, than that boys will whom I might take from Jaffnapatam.

The Rev. Mr. Knight, from the Church Missionary Society, came here to spend a few days with me, in order to pursue the study of Tamul.

28th. Attended the meeting of the Committee of the Bible Society in Jaffnapatam.

Sept. 2. Opened a new school in another part of Batticotta.

5. The Rev. Messrs. Squance and Clough paid us a visit at Batticotta. Mr. Clough is returning to Columbo from Madras, where he has been for some time for his health. He is still feeble. Mr. Clough related to us the very unpleasant circumstances which have befallen Mr. Judson, in being cast away in a country vessel, and at last, after suffering the severest hardships for many days at sea, reaching Madras in great distress. Mr. C. frequently saw him while in Madras. His health was very feeble. His family were ignorant of his situation, knowing nothing of the circumstances, and must have supposed that he was dead. He was unable to send any letters to Rangoon at that season, on account of the monsoon. His case excited much interest at Madras, and a benevolent Captain of a vessel was induced to fit out for Rangoon, principally on Mr. Judson's account, that he might return to his distressed family. Mr. C. understood that he (Mr. J.) was going at the time of his disaster, to visit some place not far distant, and that the vessel was driven out to sea in a storm so far, that it was impossible for her to return to Rangoon. Mr. J. left Madras for Rangoon, before Mr. Clough came away, so that we may hope he has by this time arrived home, and relieved the painful solicitude of his family.

A number more of boys have applied to be received into the school and supported. When I am not previously acquainted with the boys, I take them a short time upon trial, before I make a final agreement with their parents. It is highly gratifying to christian feelings, to witness the change that is made in the appearance of these boys in a few days. We give them a plain cloth of a yard and a half or two yards in length, according to their size, to cover them. We give them plain food as much as they need. This change in their circumstances not only surprisingly alters the appearance of the boys, but also increases the vigor of their minds and their bodies.

It has always been principally to the poor that the Gospel is preached. So it is among this people. It is from this class that we must look for boys to be supported and educated in our families. The rich are usually unwilling to give us their sons; and even if they were willing, we should not think it expedient to take them, for they commonly give us much trouble by their complaints about their food and clothing. We greatly prefer poor boys on this account, and even orphans, when we can obtain them. Many, who are brought here, are destitute of one or both their parents, and on this account, as also on account of their poverty, are objects of charity. Much good will probably result to this people in the providence of God, on account of their poverty. For, considering their superstitions and strong prejudices against Christianity, they would not, in common cases, part with their children, unless compelled to do it by their necessities.

6th. Heard of the sudden death of Sir William Coke, the puisne judge of Ceylon, and, since the departure of Sir Alexander Johnstone, the acting Chief Justice. He died on the 1st. ult. at Trincomalee of a dysentery. He expected soon to be in this district on his circuit. He was cut down unexpectedly in the prime of life, and in the midst of his usefulness.

7th. Yesterday, for the first time in several months, we held the Communion at Batticotta. The circumstances of the family at Tillipally have prevented our being together before. Though it was a rainy day, we had a large number of boys from our schools, besides many other people.

13. Commenced preaching in Tamul.

15. Opened another school in a distant village of Batticotta. I have now four schools in Batticotta, and one in Changane.

23. Christian David came out to Batticotta to spend the day with us, and preach to the people. In the morning I collected the boys from my four schools in Batticotta. Two of these have been but recently opened, and contain but few boys. There were present, however, from these 4 schools, 120 boys. Other people assembled which made the number 200. Our large room was well filled. The Changane school was not called here, as we had made an appointment to go to that place, and preach in the school house. After service was ended at Batticotta, we accordingly went thither, and held public worship. The school at C. consists of 77 boys, of whom 60 were present. In all we had 115 hearers. The people had covered the floor of the school house with mats, and placed chairs for us to sit in, covered with white cloth. We then visited a family of Roman Catholics in the neighborhood, and partook of some refreshment in the native style, and returned home well pleased with our excursion.

A daughter of Christian David, who is about 15 years of age, is living with us for the purpose of making further progress in English studies. She is a very amiable young woman.

Oct. 3. Have commenced a new plan with my school masters, which is to assemble them all on Saturday afternoon, to hear a report of the state of their schools, and to communicate to them religious instruction. They have before been accustomed to come on Sabbath evening. But as some of them live at a considerable distance, this is often found inconvenient. It is very important, that those who are employed to teach others, should themselves be instructed.

Sabbath, Oct. 4. Preached my second sermon in Tamul, to a good audience for this place. So far as I can learn I was generally understood by the natives. It is a very difficult language to pronounce with accuracy.

5. Attended the monthly prayer meeting at Jaffnapatam. Mr. and Mrs. Gogerly, Methodists, were present. They have lately arrived from England. Mr. G. is a printer, and will soon proceed to Columbo, to take charge of the printing establishment at that place. Mr. Harvard, who has hitherto superintended it, is about to return to England on account of his health.

Received a letter from the venerable, the Archdeacon of Columbo. Among other things he writes, "I have lately received a letter from the Bishop of Calcutta, and have great doubt of his visiting Ceylon at present, or even at the beginning of the next year."

7. Christian David preached here in the morning to 220 hearers. In the afternoon I accompanied him to the neighboring village of Manepy, where he spoke to the people. Turned away one of the boys whom I had taken to support. He proves to be a very wicked boy.

12th. Yesterday attended the communion at Tillipally, preached in Tamul to 300 people, and baptised the infant son of brother Poor. It was a very interesting day.

I saw an article in a late Madras Gazette, copied from the Prince of Wales Island Gazette, respecting the Birman mission, which gave me much pain; particularly on account of our American Baptist mission in that country.

I copy the article.

"According to accounts from Rangoon, a new governor had reached that place from Ava, having arrived on the 29th of March; and soon after an order had been received, commanding that all Portuguese *padres*, (priests,) Armenians, and Baptist missionaries, should quit the Birman territory without delay. This decree, it would appear, was likely to bear hard upon the first mentioned denomination, the Portuguese Bishop having resided in Ava, for nearly 40 years, and having conciliated general favor." I sincerely hope this order has not been put in execution. If it be executed, how distressing to our Baptist brethren, and particularly to Mr. Judson and family. After being absent from his family so many months while they were supposing him dead, then to return, and learn that during his absence they had been driven out of the country, would be a more afflicting dispensation of God's providence than his children are often subjected to.

17. Yesterday went to Jaffnapatam with the Rev. Mr. Knight, who has spent the week with me, and in the evening heard Mrs. S.—preach in Tamul. She speaks the language with very great propriety, and preaches excellent sermons. This morning had a heavy shower of rain. The rainy season appears to have commenced. It will continue about three months, however, with intervals of very pleasant weather.

19. The Rev. Messrs. Squance, Gogerly, Knight, and Christian David, came here to spend the day. Mr. David preached to a good audience of the natives.

25. It is pleasant to witness the change which is gradually effected, in some instances, in the minds of the natives. Their prejudices, we may expect, will by degrees wear away. The man mentioned above, who boasted that we should never be able to get four boys of good cast from Batticotta to eat with us, is an instance to illustrate this remark. Though a very strong heathen, and violently opposed to the truth, yet he spends the greatest part of his time at our house. His son is a lovely boy, and the father is often in the school, and very diligent in teaching him. He is almost always present at our morning worship in Tamul, and has not been absent from meeting on the Sabbath for a long time, and always gives good attention. Yet when conversed with on the subject of religion, he shows a very strong attachment to his own superstitions; though he will admit

that much which we tell him of the Christian religion is good, and true. For some days past he has permitted his son to stay here through the night, and sleep with my boys. The lad usually goes also to the cook house with the others, when they take their meals; though he does not eat with them. To-day the man told Mrs. Meigs, that we had succeeded in getting more than four boys, and asked her if she did not want his son? She told him no; for she expected we should be able shortly to take as many *poor* boys, as we had money to support. He then told her, that she might have his son, if she wanted him,—that he might stay here and sleep with the other boys, and learn such things as we wished him to learn; only, as he lived so near us, it was better for the boy to take his meals at home. I should not be surprised, if in a few days he should propose to have his son eat with the other boys.

To day a man called on us, who has three boys supported here. I proposed to make an agreement with him, for them to live permanently with me. He replied, "Not on this day, for it is my birth day, and therefore a very unlucky day for me."—Well, you will call tomorrow then, "No, that is also a bad day. What I do on these days will not prosper. The day before my birth day, on that day, and the day after, I must not do any business, if I wish to be prospered hereafter in life. They are all bad days."—Well, when will you come? "Why, yesterday was a bad day, to day, (Monday) is a bad day, and tomorrow will be a bad day, and the day after will be new moon, which is also a very bad day. I cannot come this week; next week will be lucky days. I will come on Monday." I tried to make the man offer me a reason for his lucky and unlucky days, and satisfied myself that he had none to give. He could only say, "It is so in our religion. Our astrologers tell me so."

If you wish to buy a cow, a sheep, or a goat, of any of these people, you cannot, on any consideration, persuade them to sell it on any other days, than Mondays, Wednesdays, and Saturdays. Whenever they undertake any important business, they must be sure to do it on auspicious day. If they are to build a house, they must first consult an astrologer to know on what day to begin—on what plan to build—and of what form to build it. A few days ago, I had occasion to go to Manepy to deliberate about setting up a school in that place, when I was requested to go and see a house that was for sale in the neighborhood of the church, I accordingly went, and found a very good house in the native style. I inquired why they wished to sell it. An evasive answer was given, which I thought was not the true one. They wished to sell the materials of the house, but they must all be taken away. I asked if they would consent to sell me the house, and let it remain where it now stands? Thinking to convert it into a school house. This was refused. I told them then, that I did not want to purchase. On further inquiry, I learned that the family who lived there had experienced a series of misfortunes of late years, having the members of their family die successively. They supposed it was owing to the house being built in a wrong manner. They were therefore preparing to suffer the loss of tearing down their house, selling the materials, and building another, to save the lives, as they supposed, of the remainder of the family. They would build another house in the same garden; if not on the same spot of ground; but would be careful to begin it under the influence of an auspicious star, and to build it in such a manner, that bad spirits could not have power to destroy them.

26. We are concerned, in some degree, that we have yet received no news from our brethren, who sailed for the cape six months ago. We have only heard of the arrival of the vessel at that place, but nothing of their health. English ships are shortly expected at Columbo. We may therefore expect either that they will come themselves, or send letters.

(To be Continued.)

LETTER FROM RIO JANEIRO.

[South America has long presented itself to the eye of the Christian philanthropist, as an interesting field of missionary labor; whether he regards the native population of that great continent, or the descendants of Europeans, who will ultimately become powerful nations. Ever since the formation of the American Board of Commissioners for Foreign Missions, it

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has been earnestly desired by the Board and the Prudential Committee, that some favorable opening should be found for introducing the Gospel, especially among the Aborigines. For this purpose correspondence has been held, and authentic information has been sought. The following letter to the Corresponding Secretary was written in answer to inquiries on the subject, by a young gentleman from Massachusetts, who visited Brazil in the course of the last winter. The reader will deplore the darkness and moral desolation, which reign wherever the Romish Church has retained a firm authority.]

Rio de Janeiro, Feb. 1, 1819.

REVEREND AND DEAR SIR,

THE prospect of contributing something to the cause of missions, has been a great support to me, since I left my native land. But, if I have rejoiced, it has been with trembling. I viewed myself in a responsible situation. I feared, lest partial survey, or other causes, should lead to an erroneous statement of facts. But the good Lord, who has been on my right hand to protect me, has been pleased to favor me with the best sources of information;—to Him be all the praise.

I arrived here on the 18th January, after a passage of 63 days. The Lord in mercy rendered the voyage greatly conducive to the establishment of my health; and I find that this climate, though warm, agrees with my constitution.

I will endeavor to be as explicit, as the length of my communication, the nature of the subject, and my means of obtaining information, will permit.

Brazil was proclaimed a kingdom in 1816. The population of the kingdom, including slaves and Indians, is supposed to be nearly three millions. That of this city is said to exceed two hundred thousand. A large proportion are slaves. The number of Indians cannot be correctly estimated; but it is not great. They are divided into several tribes, some of which are so savage, that it would be dangerous going among them. Others are, in a measure, civilized. Many, if not all, of this latter description, are Catholics.

This city is the seat of government. It has the appearance of considerable antiquity; and such are its manners and customs, that I can hardly persuade myself, that I am still in the new world. It is on a sandy plain, and is surrounded by a country highly picturesque and romantic. Hills rising above hills, and mountains beyond them, form the landscape of this part of the world. The lands are exceedingly fertile, and the climate salubrious; though less so than further south. The heat is less oppressive than might be expected, being tempered by the land and sea breezes.

There is one English Episcopal society in this city, the only protestant society in the kingdom. It is of recent origin. The English, in their commercial treaty with this nation, stipulated for the privilege of erecting churches for the accommodation of their own subjects. They are, however, to have neither bells, nor towers; and no attempts whatever are to be made to draw away the catholics from their church and worship. They have not yet erected a church, but it is in contemplation to build one. The Rev. Robert P. Crane came from England about two years since, to take the charge of this society. I learn from him, that there are about four hundred English residents here. This gentleman is an amiable, interesting and intelligent man. His sentiments correspond with the articles of the Church of England, so far as I am acquainted with them. On the other hand, a considerable number of his hearers, he informs me, are Socinians.

I did not learn that any *law* existed, which should preclude the preachers, churches, or worship of other protestant nations. I was told that they would not be molested, provided they did not interfere with the Catholics. But they would doubtless find it necessary to apply to the government for permission; and prejudice, caprice, and the impulse of the moment, sway so much the decisions of a despotic government in regard to the worship of those, whom they consider heretics, that I consider it impossible to be well assured in respect of the result.

The moral character of this people is deplorable. Although drunkenness is not often seen to walk the streets; and perhaps is less known in this city, than in most of the larger cities of our own country;—almost every other species of iniquity abounds. Profaneness prevails to a very awful extent. From the conversation of many, whose standing is respectable, I should conclude, that they do not look upon it as evincing a want of saving religion. The people generally have no correct idea of the true nature of religion. Gambling is openly and generally practised. The grossest and most abominable familiarity frequently exists between masters and their slaves. Bigotry, lust, and barbarous cruelty, not seldom

combine in the same individual. It seems here, as in heathen lands, to have been the effect of their worship of images, to remove the Most High far from their thoughts. In general, they appear to have little sense of moral obligation, and of their accountability to God; and no fears that they are in danger of everlasting destruction. Seduction is so frequent, and redress from the law so difficult to be obtained, that assassinations are not uncommon. The moral virtues are scarcely exemplified. As to the Sabbath—the traditions of the elders have more weight, than the law of God—Many of their holidays are more regarded. While the people “abstain from meats,” and “pay tithe of mint, and anise, and cummin,” they omit the weightier matters of the law;—they refuse to “keep holy the Sabbath day.” The closing of public offices and a few ceremonies in the morning, are the only observances, which came within my observation. Most of the stores are open. The markets are held as usual. Slaves are carrying fruit, &c. about the city for sale. Bull-baiting and the card table engage equally the attention of both sexes in the afternoon, and the theatre in the evening. And, universally, those who are not employed, in consequence of the closing of public offices, make the Sabbath a day of recreation. Contemplating the scenes before me on that day, I seemed to be in a moral wilderness. It was not a day of rest, consecrated to the Lord, but of noise and tumult; and proclaimed this to be a place “where Satan’s seat is.”

But the missionary, as such, would not be tolerated here. This you have probably inferred from facts already mentioned. He comes to convert sinners, and that neither priests, people, nor government would endure. Even the English nation, in order to obtain permission to erect churches for the accommodation of her own subjects, found it necessary to engage that no attempts should be made by her clergymen to draw the Catholics from their religion. This government is absolute, and makes no scruple at imprisoning, or banishing from the country, the subject of any nation, if his actions correspond not with their wishes. Mr. Crane observed to me, that he should expose himself to both of these, should he give even a Bible to a Catholic.

Were it not the case, that the monks, the priests, and the established religion, are considered essential to the present form of government, which now stands on a precarious footing, I should be inclined to believe, that a missionary, possessing a good share of judgment and prudence, might labor unmolested, at least by government, in places remote from the capital. But these places have for some time—especially since the rebellion at Pernambuco, a few years since, engaged the watchful and anxious care of the men in power.—In a word, I have been able to find no reason for believing, that any part of Brazil presents, at the present time, a field sufficiently encouraging, to demand the particular attention of the Board.

The prospect is equally discouraging, in regard to schools. The instructor would not be allowed to introduce the Bible, or to instruct his pupils in the great doctrines of the Gospel. Education is in a very low state in the city, and throughout the kingdom. The schools in this city, which are few in number, are supported by subscription. There are no free schools. The Portuguese generally, seem little inclined to reading. Although the king has opened his library (which is an excellent one of seventy thousand volumes,) to the people, few of the middle and lower ranks improve the privilege. Indeed, much may be inferred, as to the state of education in this kingdom, from the fact, that although this city is the capital, the largest by far in the kingdom, the residence of the king and his court, a place of great trade, the resort, we may suppose, of the greatest abilities and most splendid acquirements in the king’s dominions; and, of course, the centre of information, and the seat of science and the arts;—there are, nevertheless, no literary, or scientific societies; no institutions for the encouragement and promotion of the arts; no public schools, academies, or colleges:—in fact, there are none in the kingdom:—no reading rooms, excepting in the king’s library; few bookstores, and those of little note;—but one printing press, and but one news paper.

I find reason to believe, that few Portuguese have ever seen a Bible. If it were distributed, and perhaps it might be, *by agents residing in the place*, it would soon, no doubt, be in the hands of the priests. The influence, which the priests maintain is very considerable; but it must be attributed rather to fear, than to either love, or respect. So little confidence have the Portuguese in general

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in their integrity and honesty, that they are uneasy, and perhaps jealous, if they visit their families in their absence. Yet, if they are not loved, if they are not respected, they are feared; and this fear would lead the people to shew them whatever books of a religious nature were given them; and thus a book so hostile to their already declining influence as the Bible, would soon be where, if it were not destroyed, it would receive little or no attention.

However, although the influence of the priests is evidently on the decline, still it is the case, that even the more enlightened place great dependence on the forms, ceremonies and observances of their religion; and behold in them great virtue and efficacy. It is a splendid and imposing religion. The processions and observances enjoined by it, in many of which great display is made, excite the curiosity of the ignorant multitude, and strike them with awe and reverence; and, at the same time, appear to them highly meritorious, and certainly productive of great blessings. Though a few may look *beyond* these things, I can scarcely believe this can be said of the people in general.

The slaves are kept in ignorance of every thing but their prayers, which they are obliged to learn before they can marry. Not a few of them are exceedingly vicious. On the whole, it appears to be true, that immorality abounds; and it is equally true, that it is gaining ground.

But, notwithstanding all this; notwithstanding that this people are sitting in gross darkness; notwithstanding that for many ages they have been shrouded in the deep gloom of spiritual death—I think I can discern a glimmering of light in the horizon; and that is the harbinger of the rising sun, and presages the brightness of noon. Changes are evidently taking place for the better. Though few, they are important. Though slow, they must proceed. It would be a great thing, should the Gospel, in all its purity, be introduced into this country, so broad and so firm has the god of this world been permitted to lay the foundations of his seat. And we find, when the great Disposer of events will bring about one of considerable magnitude, he generally takes time for it, working by secondary causes, gradually, and often almost imperceptibly; till, at length, the work is completed, we hardly know by what means.

I have already alluded to these changes. The people begin to perceive the sloth, ignorance, and vices of their priests, and the only permanent pillars, which upheld their influence—the love and respect of the people—have sunk to the ground. The stupendous edifice, reared in the ages of Gothic darkness, is now tottering, and must fall ere long. Thus, what may emphatically be called the “great mountain,” is levelling before Zerubbabel, the Glorious Architect and Builder of the spiritual temple; and thus we may confidently hope, He will go on, levelling and filling up, till all is become a plain—till a great high way is prepared for this people to come to the Gospel feast.

Again; the opening of the king's library is auspicious, so abundant and so various are its collections. Experience has demonstrated, that general knowledge weakens the foundations of popery. Till reading becomes more general, however, its influence cannot be very extensive. Yet it must be salutary, and must embrace a wider and wider circuit. And though the library is visited, at present, by comparatively few; those few are generally men of rank and talents, whose interest must, of course, be great with the government, and with the community at large.

Once more; it is but a few years, since this was made a free port; and the great numbers of foreign Protestants, who have visited this place and become residents here, have obviously lessened the bigotry of those, with whom they have had intercourse. That appears to be daily on the decline.

Lastly, as a consequence of this, a spirit of general toleration is gaining ground. “A few years since,” said Mr. Crane, “I could not have walked the streets in safety; though now, the people rather treat me with respect, than otherwise.” Much may be inferred from this observation. And I am enabled to make the assertion, on good authority, that the king is in favor of general toleration; but is restrained by motives of policy from declaring openly his opinion; and that the question has actually been discussed in the cabinet. Though the infidel and the sceptic would perhaps be ready to say, “should the Lord open the windows of heaven, might these things be?”—Yet, the time may not be very remote, when universal toleration and Gospel liberty shall be enjoyed in the kingdom of Brazil;

and this moral waste become a fruitful field for missionary labor, and bring forth an abundant harvest to the praise and glory of God.

Perhaps I should stop here. But your kind letter encourages me to proceed. Passing, then, beyond the limits of this kingdom, a more encouraging prospect opens before us. From the best information I can obtain, there appears to be a field for missions in Buenos Ayres. I have had opportunities of conversing with many, who have repeatedly visited that place; and with a few, who have resided there. They all agree, that the people of that city are far more amiable, interesting and social; more humane and intelligent; less suspicious, jealous and vindictive; and less superstitious and bigoted, than the inhabitants of Brazil. And I have been repeatedly informed by gentlemen, on whose judgment I could rely, that, although in their new constitution, which, however, is intended to be only a temporary one, the Catholic is made the established religion, yet, *missionaries might labor there with some prospect of success*. Having been, for a long time, debarred from foreign trade, the free intercourse, which, of late years, especially since the revolution, they have opened with the world, has been productive of very considerable effects on their character as a people. Their bigotry and superstition are fast wearing away. The thought is new to me, but the opinion seems not altogether without foundation, that the revolution in Spanish America will open the door, and render the ground favorable, for missionary exertion; especially for American missionaries. From a sympathy of feeling, their attachment to the people of the United States has become very considerable. And we may hope that He, who sees fit generally to work by secondary causes, will bring good out of evil, and make the wrath of man to praise him, by rendering the wars and tumults, the cruelty and bloodshed, which have there been witnessed, subservient to the introduction and spread, and to the firm and lasting establishment, of the pure, gentle, peaceful, and heavenly religion, which He has been pleased to grant to man.

Passing round Cape Horn, we come to Chili. This also claims the attention of the Board. This state, I am informed, is closely connected with Buenos Ayres. I regret that it is not in my power to visit the last mentioned place. I could then be more particular, and speak with greater confidence. Thus much, however, there is reason to believe, that, if the Macedonian cry is not now heard, it will soon sound along our shores, from both sides of the Cordilleras—"Come over and help us."

I now pass to the island of St. Domingo, though probably you are better acquainted with the state of its inhabitants, than I can possibly be. I am indebted for all I have to communicate to an American gentleman from the county of Essex, who spent the last winter in St. Domingo for the confirmation of his health. It relates to that part of it, which is under the government of Christophe. The account which he gave of the improvements and prospects of that people interested me much. The manners, said he, of the blacks on the sea coast, or rather at the Cape, are wonderfully improved, if we consider the degraded state from which they have so recently risen, and the manner in which they obtained their emancipation from slavery. Their attention to foreigners is perhaps greater, than in any civilized *popish* country in the world; every precaution being used for their protection. The king is adopting every lawful means in his power, to root out the Catholic religion. He tolerates every denomination; and is establishing public schools, (of which there were then seven or eight,) and a college. These are superintended by English instructors, most of whom, if not all, were selected by Mr. Wilberforce. The Principal of the college, who is also Professor of the languages, is an Episcopal clergyman. There is also a Professor of surgery and medicine. These instructors have liberal salaries from government.—The gentleman farther observed, that he visited one of these schools, which was on the Lancastrian plan. It contained about 300 boys. The progress they had made was truly surprising, and proves, (if proof were needed,) that the mind of the African is as susceptible of cultivation, as that of any of our species. Although the school had then been in operation but about nine months, a considerable number of the best scholars were able to write in the English language, which Christophe wishes to make the language of the country, with as much fluency and propriety, as boys in general of 13 or 14 years of age, in our common schools. The best scholars in these schools are selected for the college, which then contained about forty. The Principal of the college made this remark, that,

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although he had been an instructor for many years in England, he had never seen, or taught a school, in which the scholars were so grateful to their instructors, as were the colored youths then under his care.

Two ladies were also on their way to St. Domingo, under the patronage of the same distinguished philanthropist, who were to take charge of schools for the instruction of females.

There appears, then, from this account, to be a promising field for at least missionary schools in St. Domingo. The schools they then had were far from being sufficient. They need assistance. The best feelings of the Christian philanthropist plead loudly in their behalf.

Methodist missionaries were expected, when this gentleman left the country.

My letter has grown to twice the length, which I intended to give it. I fear it will trespass too much on your time. But, as you requested all the information I could obtain, duty required, that I should write thus at large.

MISCELLANEOUS NOTICES RELATIVE TO MISSIONS AND RELIGION.

A LETTER from the treasurer of an auxiliary society composed of females, addressed to the treasurer of the Board, contains the following passages.

"We fear that you begin to conclude that we are among those, who, having put their hands to the plow, look back. But we wish yet to be considered as belonging to the mighty league of benevolence, which bids fair to encircle the world, not only by its numbers, but with its deeds. We have regularly received the Herald; have been animated by the plans suggested, and the exhortations to zeal, which it contains; and have been encouraged by the success, which has attended the labors of your Board. We therefore bid you *God speed*.

"From year to year we intend to hail its commencement by bringing together our little annuities, and presenting them upon the altar of our faith to Him, who excites to the 'high and holy endeavor,' and who 'gives the glad success.'"

"We desire the Lord to give you and your associates faith, wisdom and zeal, and to succeed your efforts until a saving knowledge of Him shall fill the earth."

Extract of a letter from a worthy clergyman in Ohio to the Editor of the Panoplist.

"WE hear refreshing news from Massachusetts, and have some pleasing evidence that God is among us in these new settlements. The prospects have of late become very flattering in a number of towns. In Williamsfield an awakening commenced last fall, and has now become pretty general. I am not in possession of particulars respecting it.

"A company is about forming here to plant a colony in the heart of the Indian country west of the Mississippi River, perhaps up Red River, for the purpose of civilizing and christianizing the natives. Several are expecting to go on this spring, and explore the country; and, if they meet with sufficient encouragement, to return and remove the colony a year from this spring. It is probable, that 30, 40, or 50 families may be obtained to go. They calculate to take with them two or three ministers, and as many school-masters. Thus they will carry with them the principles of civilized society. May God bless their undertaking."

[Let the foregoing plan be carefully considered by all the people of God to whom it shall become known; and let them gratefully acknowledge the divine favor, in causing this noble design to be formed in the newly settled wilderness. When such designs are carried into effect from the bosom of our western wilds, let no one despair of the American church. This will be a great and flourishing Christian community; God will smile upon the labors of his servants; the Redeemer will gather innumerable trophies of his grace; and temples will be erected to his honor from the Atlantic to the mouth of Columbia river, and from the extremity of California to Behring's straits.]

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,
RECEIVED DURING THE MONTH OF APRIL, 1819.

		Total.
Andover, Ms. (south par.) The monthly concert, by the Rev. J. Edwards,	\$35 00	
A charity box, by Mr. H. Bingham,	2 00	78 00
Part of a contribution in the same parish, for the translations,	21 00	
From a friend, for do	1 00	
Two individuals, for ed. hea. children,	1 00	
Ashby, Ms. The monthly concert, for ed. hea. chil. by Mr. Jonathan Blood,	9 00	
Athens, Geo. Mrs. Findley, by the Rev. Pliny Fisk,	4 75	
Augusta, Me. The Female Mite Soc. by Sarah Eveleth, Treas.	10 00	
The Juvenile Mite Soc. Horatio Bridge, Treas. for SAMUEL NEWELL,	5 00.—15 00	105 00
Augusta, Geo. The Female Heathen School Society, for the support of a school in India, to be called the AUGUSTA SCHOOL, first payment, by the Rev. P. Fisk,	150 00	
The Social Lodge of Augusta, for distributing the Scriptures,	100 00	
A marriage fee,	10 00	
Mr J. H. Randolph,	5 00	
Bath, Steuben Co. N. Y. A little girl, saved by abstaining from sugar, for ed. heath. children,	25	
Bedford, N. H. From subscribers, collected by Dea. John French, for ed. heath. children,	10 50	64 81
Beverly, Ms. (upper parish.) Dea. Josiah Batchelder,	3 00	
Other individuals, by Dea. B.	1 71.—4 71	
Boston. The Cent Soc. composed of young ladies, for Amer. Indians,	20 00	
From children in a school, for the same purpose,	50	
The united monthly concert of the Old South and Park Street churches,	46 37	234 41
Boxford, Ms. Ladies' Assoc. in the first parish, for educating heath. chil. by Mrs. Briggs, Treas.	24 11	*82 95
Bridgewater, N. Y. The monthly concert, for the school fund, by Mr. S. W. Brace,	9 00	14 00
Bridgeport, Con. Mary Jeeley, by the Rev. Mr. Winslow,	25	
Bridport, Ver. The Fem. Cent Soc. by Hannah Doty,	11 46	172 38
Brimfield, Ms. Children in Mr. E. Holbrook's school, for ed. heath. chil. by the Rev. J. Vaill,	3 18	
From Mr. Holbrook,	1 00	
Children in Mr. N. Hitchcock's school,	1 77	
From Noah Sherman,	50.—5 45	
Cambridge, Vt. A young lady,	40	
Camden, N. Y. By the Rev. L. Parsons, a contribution in the Presbyterian church,	21 12	
Catskill, N. Y. From Messrs. Sloan & McKinstry, for the education of SLOAN MCKINSTRY, the third payment,	30 00	
Centre Congregation, Oglethorpe County, Geo. A collection, by the Rev. C. Washburn,	39 81	
Charleston, S. C. The Juvenile Society, for the Western mission school, by Mr. John Burley,	18 00	
Mrs. Nathaniel Russell, for the For. Miss. School,	50 00	
Ladies in the Rev. Dr. Palmer's church, for a child to be educated in Mr. Newell's family, to be named BENJAMIN MORGAN PALMER,	30 00	
Charlestown, N. H. From a few friends of missions, by the Rev. Levi Spaulding,	14 00	
Charlestown, Ms. From several female members of Dr. Morse's church, for the ed. of three heath. children,	39 00	182 90
Charlotte, Ver. A charity box, circulated among little girls under the care Mrs. Yale,	1 18	
Ladies in do. by the same hand,	4 02	
Claremont, N. H. A contribution, by the Rev. Levi Spaulding,	10 58	
Conhocton, Steuben Co. N. Y. The Bible and Mite Soc. by Dr. N. Niles,	7 00	36 06
Conway, Ms. "A friend to justice," for the Cherokee mission, by the Rev. Dr. Lyman,	10 00	
The Char. Soc. of Young Men, by Mr. Joseph Avery, Treas.	5 26	76 05
Mrs. Sylvia Avery, by Mrs. Phebe Howland,	4 00	
"A small balance due,"	50	
Croyden, N. H. The Young Gentlemen's Assoc. for ed. heath. chil. by the Rev. Levi Spaulding,	16 10	

* Those totals, to which an asterisk is prefixed, comprise some donations from associations of both males and females, as the sums from these associations are in some instances paid into the treasury jointly.

		Total.
The Ladies Assoc. in do. for the same object,	8 13	
Danvers, Ms. (north parish.) the Assoc. for ed. heath. children,	42 00	*157 80
Dracut, Ms. The monthly concert in the second church, for the western mission, by L. F. Dimmick,	2 26	
From do. by do. remitted by the Rev. Mr. Reynolds,	3 56—5 82	29 12
Easton, Ms. The monthly concert, by the Rev. Luther Sheldon,	32 49	
Eatonton, Putnam Co. Geo. A collection, by the Rev. C. Washburn,	22 75	
Essex, Ver. The Fem. Char. Soc. by the Rev. Mr. Winslow,	10 00	39 05
Espey's Mills, Oglethorpe Co. Geo. A collection, by Rev. C. Washburn,	13 06	
Fairfax, Ver. The Hea. School Soc. by Marietta Swift, Treas.	19 44	
Fairhaven, Ms. Eliza Rogers,	50	
Fitzwilliam, N. H. A contribution, by the Rev. Levi Spaulding,	30 30	
Galway, N. Y. Dea. Philo Hurd,	2 00	
Georgetown, D. St. Col. The Fem. Mite Soc. by the Rev. T. B. Balch,	30 00	160 00
Georgia, Ver. The Hea. School Soc. by Olive Beers, Treas.	23 76	
Mr. Cushman, by the Rev. Mr. Winslow,	1 00	
Greensboro, Greene Co. Geo. A collection, by the Rev. C. Washburn,	22 50	
Hanover, Mass. The Fem. Mite Soc. by the Rev. S. Chapin,	10 76	41 76
Hanover, N. H. Two children of President Brown, \$2; two other children residing in the same family, 50 cts.	2 50	
Hartford, Ver. A contribution, by the Rev. L. Spaulding,	6 76	
Hartford, Con. From Charles Sigourney, Esq. for the promotion of Christianity and civilization among the Aborigines of this country, by the Rev. Elias Cornelius,	200 00	
Hartford, Ohio. The Fem. Char. Soc. for the mission at Brainerd, by the Rev. Harvey Coe,	5 00	12 50
Hinesburgh, Ver. The Fem. Char. Soc. by Mrs. Pamela Hurlburt, Treas.	30 00	
Johnstown, N. Y. (Kingsborough.) The society of the Rev. Mr. Yale, by the Rev. L. Parsons, as follows:		62 50
The Moral and Benev. Soc. of Kingsborough,	25 00	
Mr. and Mrs. Potter, \$25; James Green, \$10; Nathan Burr, \$10,	45 00	
Samuel Giles, \$11; Rev. Elisha Yale, \$11; A friend, \$20,	42 00	
Daniel Leonard, \$10,	10 00	
Abner Johnson, Jacob Johnson, James Burr, Benjamin Hall, Stephen Livingston, Duncan Robertson, Abraham Ward, Elihu Case, jun. James Hall, Elihu Case, Darius Case, Philo Mills, William C. Mills, Jonathan Hosmer, and family, Jonathan Sedgwick, John Parsons, Jonathan L. Clark, Elijah Cheadel, Elihu Enos, Josiah Leonard, John Manrow, Josiah Wells, \$5 each,	110 00	
Jennison Giles, Isaac Ward, Amos Beach, jun. \$2 each,	6 00	
Ira Case, \$2 50; Amos Beach, \$2; Philip Mead, jun. \$3,	7 50	
Geo. Blount, James Shepard, Darius Clark, \$1 each,	3 00	
Elisha Clark, A. Shepard, \$2 each; Frederick Steele, \$3,	7 00	
Fred. Steele, jun. \$3; Adolphus Shepard, Stewart Wilson, \$2 ea.	7 00	
Charles H. West, \$1; S. Hildreth, \$1; L. Adams, 50 cts.	2 50	
Gurdon Judson, Joel Dempster, Hervey Leonard, \$2 each,	6 00	
Seth North, \$1; Jedidiah C. Mills, \$1; Albert Giles, 25 cts.	2 25	
Joseph Smith, \$7; Abraham Pool, \$5; Jesse Smith, \$2,	14 00	
Chester Phelps, N. Gilbert, Geo. Cough, \$1 each,	3 00	
Gurdon Parsons, \$4,	4 00	
From several ladies,	31 50—325 75	
Johnstown, (village.) The society of the Rev. Dr. Hosack, for the mission to Judea, from the following individuals; viz.		
Rev. Dr. Hosack, \$5; Daniel Cady, \$10; Andrew Munro, \$5,	20 00	
Joseph Packard, \$5; Ann Hildreth, \$5; Richard Dodge, \$1,	11 00	
Caleb J. Grennell, Joseph Balch, J. A. Stoutenburgh, \$2 ea.	6 00	
N. P. Wells, \$2; E. Wells, \$3; Duncan Hay, \$1,	6 00	
Charles Coan, Phebe Johnson, C. Rust, James Hildreth, H. W. Stroat, Hugh Wright, Rhoda Case, Phebe Bowers, John Smith, \$1 each,	9 00	
P. Crosby, 50 cts. Hector McLean, L. Scoville, \$1 each,	2 50	
Asa Childs, a friend, John Holland, \$5 each,	15 00	
P. McKee, M. Edwards, J. Leach, \$1 each; cash, 75 cts.	3 75—73 25	
Keene, N. H. The monthly concert, by the Rev. Z. S. Barstow, for ed. heathen children,	2 50	99 82
Mrs. Abigail Richardson, \$1 for American Aborigines, and \$1 for Bombay children,	2 00	
A contribution, by the Rev. Levi Spaulding,	20 00—24 50	
Kingston, Ms. A charity box, kept on Maj. Russell's counter,	2 23	
The monthly concert, by Maj. George Russell,	3 83—6 06	
Lexington, Oglethorpe Co. Geo. a collection, by the Rev. Cephas Washburn,	46 06	

Mr. Nathaniel Ellis, of do.	1 00	—47 06	
Little River, Morgan Co. Geo. A collection, by the Rev. C. Washburn,	13 50		
Louisville, Jefferson Co. Geo. From the Union Royal Arch Chapter, for distributing the Scriptures, by the Rev. Pliny Fisk,	20 00		
Madison, Morgan Co. Geo. A collection, by the Rev. C. Washburn,	29 43		
Marblehead, Ms. From a gentleman, the fee of a reference,	10 00		
Marlborough, Ms. Children in a Sabbath school, for the ed. of a heath. child in Ceylon, to be named SYLVESTER F. BUCKLIN, from respect to their pastor,	12 00		
Middlebury, Con. A friend of missions, by the Rev. Mark Mead,	2 00		
Milledgeville, Geo. The Benevolent Lodge, for distributing the Scriptures, Mr. Warren Abbot,	53 00	1 00	
Milton, N. Y. Contribution by the Rev. L. Parsons,	2 29		
Several individuals,	7 50	—9 79	
Mount Vernon, N. Y. By the Rev. L. Parsons, from several sources, viz. A contribution,	8 02		
Thomas Williams, \$5; Davis & Co. \$2,	7 00		
Isaac Carpenter, \$3; R. Richardson, for the mission to Judea, \$3,	6 00		
Rev. Calvin Bushnell, \$2; Ezekiel Williams, \$2,	4 00		
Rev. Mr. Spencer, \$1; Zenas Jackson, \$1; E. Lanphear, \$1,	3 00		
Small donations, \$1 75; B. W. Williams, 50 cts.	2 25		
Other individuals,	1 50	—31 77	
Mount Zion, Hancock Co. Geo. The monthly concert,	40 00		166 75
Miss Pierpont, \$2; Mrs. Guildersleeve, \$1,	3 00		
Newburyport, Ms. The Young Ladies' Benef. Soc. for a child to be named SAMUEL SPRING, and educated in the mission family at Brainerd, by Sarah Holland, Treas.	30 00		71 83
Newport, N. H. A contribution, by the Rev. L. Spaulding,	30 82		
The Gentlemen's Assoc. for ed. heathen children,	7 25		
The Ladies' Assoc. for the same object,	14 60	—52 67	
Newport, R. I. Collection at the monthly concert in the first Congregational church, by the Rev. Calvin Hitchcock,	8 00		14 00
New-Providence, N. C. The Benef. Soc. for the For. Miss. School, by T. Dwight, Esq.	50 00		
For other objects,	30 00	—60 00	110 00
New York. The Fem. Assoc. for assisting in the ed. of heath. youth, by Miss Mowatt, Treas. remitted by Mr. Sayre,	27 00		
A friend, for the mission to Jerusalem, by do.	2 50		
From Mr. Curry, and Mr. Sherwood, by Mrs. C. Dodge,	16 00		
Northampton, Ms. (and neighboring towns.) The For. Miss. Soc. by the Hon. Josiah Dwight, Esq. Treas.	167 75		3,971 94
North Stonington, Con. The Newell Miss. Soc. for missions, translating the Scriptures, and aiding schools, by Hannah T. Randall,	20 00		45 00
Children in a Sabbath school, in the same place, to purchase premiums to be given to the heathen youth,	1 00		
Otsego, N. Y. From the Rev. Albert North, for the For. Miss. School,	1 00		
Paris, N. Y. From the Rev. Mr. Waters's society, by the Rev. L. Parsons, as follows, viz. Aaron Simmons, \$10; Abel Simmons, \$5,	15 00		
Zerah Brown, \$5; Adam Simmons, \$5; John Bailey, \$5,	15 00		
Henry McNeil, \$5; Nathaniel Tompkins, \$5,	10 00		
Elnathan Judd, \$3; M. Porter, \$2; S. Addington, for trans. \$2,	7 00		
Patrick Campbell, Timothy Hopkins, R. Southworth, Thomas Hammond, Israel Scoville, Jonathan Head, \$2 each	12 00		
John Stacy, Chester Scofield, S. M. Connell, S. West, Wm. Simmons, a friend, for translations, Cheney Smith, Josiah Smith, Ezekiel Pierce, \$1 each,	9 00		
D. P. Handy, A. Simmons, 50 cts. each; D. Kennedy, 55 cts.	1 55		
Several small donations, \$1; Louis Munson, \$5,	6 00		
Contribution at the monthly concert,	6 30		23 41
From several ladies,	25 87		
Contribution in the Presbyterian church,	15 20	—122 92	
Paris, N. Y. From Clinton Society, as follows, viz. Philip Taylor, \$20; Russell Clark, \$10; Rev. S. Norton, \$5,	35 00		
S. Hastings, jun. R. Bliss, \$5 each,	10 00		
Rev. J. Bradley, and family, \$5 12; Four children of Dr. Davis, \$1 25 each,	10 12		
Joel Bristol, G. Benedict, Aaron Kellogg, \$3 each,	9 00		
S. Gleason, E. Griffin, Mr. Royce, \$2 each,	6 00		
David Comstock, Noah Clark, Mr. Thompson, \$1 each,	3 00		
Benj. Hiccock, for the western Indians, \$1; smaller donations, \$1 79; Geo. Bristol, \$1; Cash, \$3,	6 79		
From several ladies,	16 29	—96 20	

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		Total.
<i>Peterborough, (Smithfield,) N. Y.</i> By the Rev. L. Parsons, from several sources, viz.		
Peter Smith, \$10; Joel Norton, \$1; J. Dorrance, 50 cts.	11 50	
H. D. Kitchel, 37 cts; a woman of color 7 cts.	44	
A contribution at the close of public worship,	24 14	
Collection in Miss Childs's school, for distributing Testaments among the Jews,	11 04	
Daniel Dexter,	1 00	48 12
<i>Philadelphia.</i> Miss Olive Sproat, by R. Ralston, Esq.	12 00	
Mrs. Jane Tate,	6 00	
An unknown person,	5 00	23 00
<i>Pittsburgh, Penn.</i> Mr. M. Allen, by R. Ralston, Esq.	10 00	
<i>Prattsburgh, Steuben Co. N. Y.</i> Benjamin Bridges, for ed. a child in the mission-family in Ceylon, to be named JONATHAN EDWARDS BRIDGE, a semi-annual payment,	6 00	
Elam Bridges, for educating a child in the same family to be named EDWARD WARREN,	6 00	
E and B. Bridges, for the For. Miss. School,	5 00	
<i>Pope's Chapel, Oglethorpe Co. Geo.</i> A collection, by the Rev. C. Washburn,	2 94	
<i>Richmond, Ver.</i> Fem. Cent Soc. by Fanny Coles, Treas.	12 84	52 71
<i>Rochester, Mass.</i> Monthly Concert in the Rev. Mr. Cobb's Soc. by Dea. Haskell,	7 50	23 85
<i>Rockingham County, N. H.</i> Char. Soc. by Mr. J. Burley Hill, Treas. viz. For Foreign Missions,	15 53	
For the mission lately established among the western Indians,	14 12	
For the instruction of Indian youth in America,	42 70	
For the child in Mr. Poor's family, Ceylon, named ISRAEL W. PUTNAM, 3d payment,	20 37	
For educa. another child under the care of Messrs. Meigs and Poor, name to be given hereafter,	12 00	
For ed. a child in Mr. Poor's family, to be called JOHN SALISBURY TAPPAN,	12 00	116 72
<i>Rowley, Ms.</i> The Fem. Assoc. in the 2d parish,	9 00	253 34
Gentlemen's Association in do.	10 00	30 71
From an individual for the Cherokee mission,	2 00	31 50
<i>Salem, Ms.</i> From a new convert in moderate circumstances, as an acknowledgment of past deficiency,	5 00	
The monthly concert in the Tabernacle church,	4 23	10 47
<i>Salisbury, N. H.</i> From subscribers, for edu. hea. children, by the Rev. Thomas Worcester,	39 00	135 70
<i>Savannah, Geo.</i> Missionary Society, appropriated to the support of Mr. Fisk, while on his present agency,	360 00	
The Female Heathen School Society, for supporting a school in India, to be called the SAVANNAH SCHOOL, 1st annual payment,	150 00	
The Female Juvenile Society, for educating a child in India, to be called CAROLINE SMELT,	43 75	
Collection in the Baptist church,	30 00	
From Mrs. Stark,	10 00	
<i>Stockbridge, N. Y.</i> A contribution by the Stockbridge Indians, under the care of the Rev. John Sargent,	5 88	
<i>Stoughton, Ms.</i> From collections at the monthly meeting, by Mr. Nathan Drake,	16 58	
<i>St. Albans, Ver.</i> Fem. Char. Soc. by Jemima Hoyt, Treas.	9 00	55 00
<i>Stockholm, N. Y.</i> From a child,	13	
<i>Troy, N. H.</i> A lady, by the Rev. L. Spaulding,	1 00	
<i>Vernon, Con.</i> The monthly concert, by Mr. H. Belknap,	9 25	24 14
<i>Vernon, N. Y.</i> Contribution in the Presbyterian church, by the Rev. L. Parsons,	13 33	
Collected at the monthly concert,	10 50	
Seth Hill \$5; Gideon Skinner \$5,	10 00	
Levi Brunson \$2; Smith Hungerford \$2, A. Norton \$1,	5 00	
Augustus Allen, E. McEwen, Ira Hills, Daniel Pettibone, \$1 each,	4 00	
Donations less than a dollar;	3 66	46 49
<i>Vernon, Ohio.</i> The Juvenile New Years' Gift Society, by the Rev. Harvey Coe,	25 00	
The Fem. Char. Soc. for the mission at Brainerd,	5 00	13 26
<i>Verona, N. Y.</i> A contribution in the Presbyterian church,	12 63	
The avails of contributions at the monthly concert,	7 37	
<i>Vienna, Trumbull Co. Ohio.</i> The Fem. Char. Soc., by the Rev. Harvey Coe,	10 00	
<i>Walpole, N. H.</i> A contribution, by the Rev. L. Spaulding,	13 25	
<i>Waynesboro', Geo.</i> From Stephen's Lodge, for the distribution of the Scriptures, by the Rev. P. Fisk,	20 00	
Dr. S. Harlow, \$10 Capt. John Whitehead, \$20,	30 00	

		Total.
Wareham, Ms. Female Cent Society for JOHN ELLIOT, by Hannah Burgess,	15 00	75 00
Westmoreland, N. Y. From the following individuals, &c. by the Rev. L. Parsons, viz.		
Charles Doolittle, John Bearse, Benj. Frisbie, \$5 each,	15 00	
Rev. James Eells, Salmon Curtis, Samuel Hallock \$3 each,	9 00	
Amos Coan, Thomas Hobart, \$2 each, William Harrison, \$1	5 00	
Potter Doolittle, Mr. Leworthy, Mr. Howes, Mr. Newcomb, Hervey Brigham, Benj. Graves, Mr. Seymour, Asaph Seymour, Geo. W. Guernsey, N. Porter, \$1 each;	10 00	
J. Mitchell, William Squires, 50 cts. each, other small donations, \$3 25,	4 25	
The Female Benevolent Society,	6 00	
From several ladies,	26 50	
Children, \$1 32, contributions, \$8 50,	9 82	85 57
Wethersfield, Ver. Fem. Char. Soc., remitted by Dea. N. Coolidge, for ed. heath. chil. in America, by Mrs. Tolles,	9 13	62 00
Westford, Ver. Fem. Hea. School Society, by Rev. Mr. Winslow,	14 00	27 08
Wilkes County, Geo. The Washington Lodge, by the Rev. P. Fisk, for distributing the Scriptures,	25 00	
Mr. Armstrong \$2; Mr. Watkins \$3; Mrs. W. 1; Mrs. Freeman and Mrs. Hillyer, \$7,	13 00	
Windsor, Ver. A contribution by the Rev. Levi Spaulding,	21 37	
Williston, Ver. Fem. Hea. School Soc., by Mr. John Corning, Treas.	8 15	
Woodstock, (north parish,) Con. The Newell Soc., by Mrs. Henrietta Child, Treas.	28 39	59 99
From an assistant missionary, who had first given up himself for the service of Christ, and who had made at his own expense all his preparations of clothes and furniture for his journey and residence, a donation in money of	45 97	
Total of donations in April \$3,997 50.		

The following donations for our Western missions are gratefully acknowledged; viz.
 Two boxes of clothing from different circles of ladies in Worcester, Mass.
 A box of clothing from females in Windsor, Con. forwarded by the Rev. Henry A. Rowland.
 Various articles of clothing from different associations of females in Boston.
 A box of clothing from females in Holden, Mass.

DONATIONS TO THE AMERICAN EDUCATION SOCIETY.

A friend,	50
Do. by Nathaniel Willis,	5 00
From part of a family in Concord, N. H. saved by abstaining from the use of sugar,	3 00
Daniel Lang, Salem,	10 00
Female Cent Society, Marblehead, by Rev. Brown Emerson,	20 50
Monthly concert for prayer, in Chelsea, Con. for Feb. March and April, by Rev. Mr. Mitchell,	47 00
A female of Prospect, Me. in a letter to the Treasurer,	25 00
Andover, south parish, Moral and Char. Soc. by Rev. Justin Edwards,	20 00
Norfolk Aux. Ed. Soc. by Jesse Wheaton, Treas.	97 00
A friend, by Rev. Samuel Worcester, D. D.	50
Collected by Rev. Mr. Payson, in Rev. Mr. Rockwood's Soc. Lynn,	\$13 31
Rev. Mr. Brayman's, Rowley,	13 59
Rev. Dr. Parish's, Byfield,	17 68
In Topsfield,	18 32
Rev. Dr. Wadsworth's, in Danvers,	53 93
Collected in Rev. Mr. Miltimore's parish, after a sermon by Rev. Mr. Payson,	21 00
Do. in Rev. Mr. Dodge's parish, in Haverhill, Mass.	38 00
Ladies in Rev. Mr. Milton's Soc. Newburyport,	6 00
Contributed at the first monthly concert for prayer, first parish in Dracut, by Dr. Woods,	10 12
Female Ed. Soc. in Newbury Newtown, Mass. Miss H. Sawyer, Treasurers,	12 88
Berkshire Aux. Ed. Soc. James W. Robbins, Treas.	36 60
Contribution in first parish, Bradford, by Rev. Dr. Woods,	20 00
Do. in the Calvinistic Congregational Soc. in Sandwich, Ms. by the Rev. D. L. Hunn,	10 00
Sundry individuals in Medford, in consequence of a sermon by Rev. Edward Payson, by hands of Galen Morse,	55 00
Monthly concert for prayer, in Keene, N. H.	4 81
Rockingham, N. H. Char. Soc. J. Burley Hill, Treas.	79 52
Fem. Soc. of Boston and its Vicinity, Aux. to the Amer. Ed. Society, by hands of Miss Battelle,	85 25

(To be continued.)